

# INDIA MISSION JUBILEE



OF  
THE  
METHODIST EPISCOPAL CHURCH  
IN  
SOUTHERN ASIA

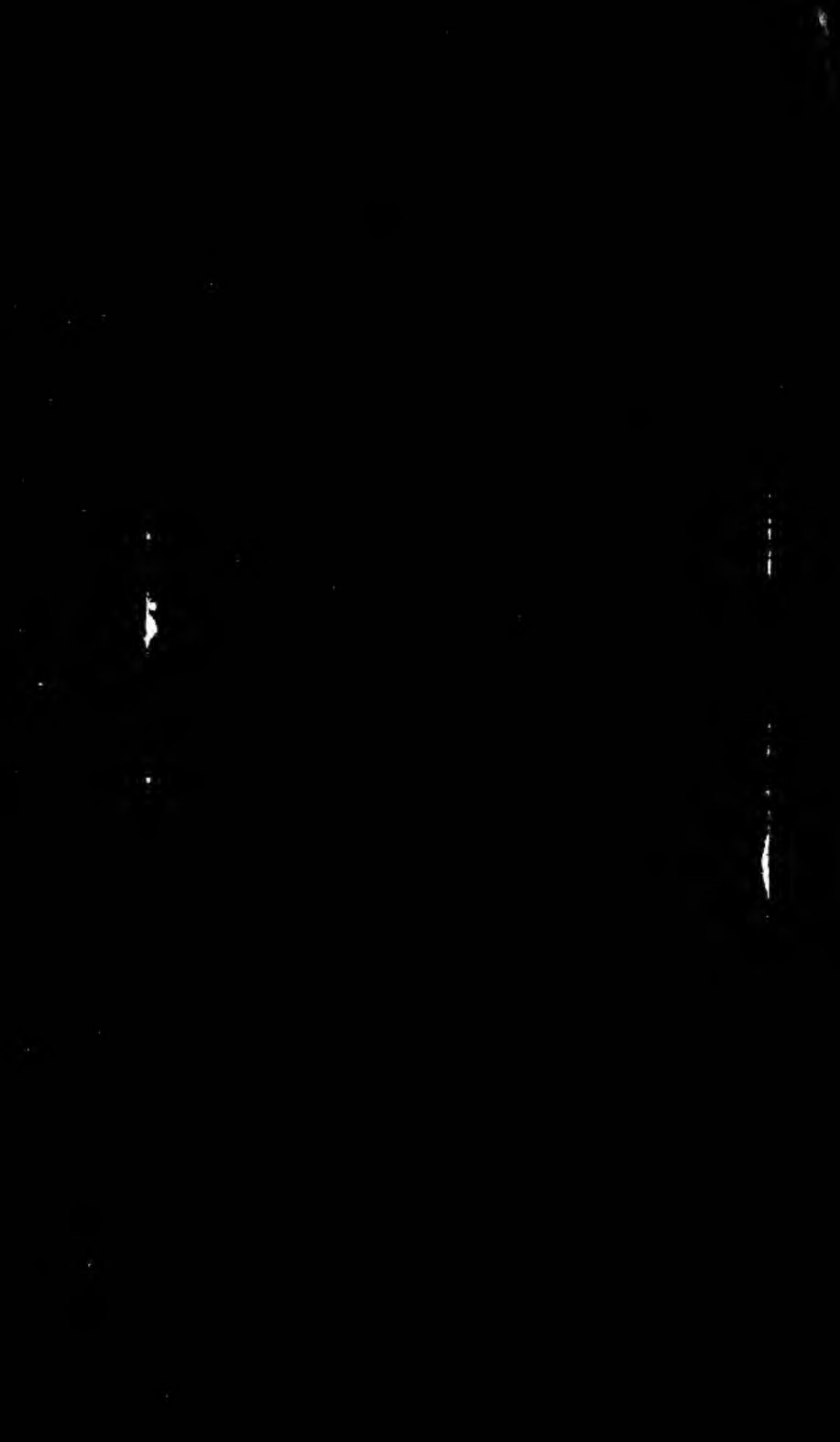
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INDIA MISSION JUBILEE



# India Mission Jubilee

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OF THE

Methodist Episcopal Church

IN

Southern Asia



Story of the Celebration held at Bareilly, India, from  
December 28th, 1906, to January 1st, 1907, inclusive.



EDITED BY

FREDERICK B. PRICE

Authorized by the Executive Board of the  
Central Conference of Southern Asia



CALCUTTA

Methodist Publishing House

1907





## DEDICATION

To the Christless Millions  
of India and the other portions of Southern Asia,  
of different races, languages and religions, who,  
though benighted by ignorance, superstition and sin,  
are capable of noblest aspiration and development;  
and, for their social, intellectual and spiritual uplift,  
deserve the united prayer and active sympathy  
Of all true Christians



“India shall yet be one of the brightest gems in the  
diadem of Christ!”—*William Butler.*

# INDIA JUBILEE HYMN

FANNY CROSBY

---

Across the mighty ocean  
To India's distant shore,  
A band of zealous Christians  
The gospel message bore.  
And while its word proclaiming,  
Where ancient rivers flow,  
The light of hope they kindled  
Just fifty years ago.

It shone above the darkness,  
It rolled the night away ;  
'T was like the peaceful dawning  
Of joy's eternal day.  
And there among the palm trees,  
Where ancient rivers flow,  
Our blessed Church was planted  
Just fifty years ago.

A Church that grew and yielded  
Beneath the Master's care,  
The fruit of patient labor,  
The gift of answered prayer.  
And still beneath the palm trees,  
Where ancient rivers flow,  
Is heard the grand old story  
Of fifty years ago.

A year of glorious triumph,  
Its Jubilee we sing :  
And shout aloud, Hosanna !  
To Christ our royal King.  
We hail among the palm trees,  
Where ancient rivers flow,  
The work begun so bravely  
Just fifty years ago

“India may not be the most important section of the globe, but it presents the field most ripe for the sickle of the missionary reaper.”—*Bishop Thoburn.*

## PREFACE



Our aim has been to present, in permanent form, a record of the events and proceedings relating to the Semi-Centennial Celebration of Episcopal Methodism in Southern Asia. Adequate portrayal is impossible. Moreover, the writer was assigned the task after the great gathering. But, in the absence of stenographic reports, various accounts have appeared which, with papers that were read and pictures taken, supplemented by personal recollections, have furnished material for the subject matter. All available data have been carefully compared and reduced to form, with a view to accuracy, succinctness, and the omission of no important feature. Though we were unable to secure the manuscripts of certain addresses, they are distinctly mentioned.

Besides the articles duly credited, we are indebted to Bishop J. E. Robinson for the luminous Introduction ; to the Rev. W. A. Mansell, D.D., for a portion of the first chapter ; to the INDIAN WITNESS for much of the proceedings and descriptive reference ; to the Rev. J. W. Robinson and other missionaries for assistance, as occasion offered ; to the Publisher who, with his employees, expended much patience and effort in the mechanical preparation of the book ; and to her, especially, who cheerfully shared the privilege of the undertaking.

The "Stories of the Conferences," and other papers, appear as read, except as modified for the sake of brevity and clearness, or to avoid needless repetition. Particulars relating to the programs, committees, statistics, together with other interesting data, will be found in the Appendix.

The cover-cut may suggest the social unit, or family, in the more than seven hundred and thirty thousand villages of India only, comprising ninety per cent. of the whole population, where intellectual and spiritual uplift must begin.

Some who joyfully participated in the celebration have already been "called to higher service;" and others, in their turn, will follow. But, future generations will trace developments of the Kingdom of God in Southern Asia to their sources, and find increasing interest in the facts recorded in this volume. Though imperfectly performed, and in spite of unavoidable interruptions and delays, our task has been its own reward, in a growing love for Methodism and the Land of our Adoption.

FREDERICK B. PRICE.

*Calcutta.*



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“ For my name shall be great among the heathen,  
saith the Lord of Hosts.”

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## INTRODUCTION



That the story of the Celebration of the Jubilee of the India Mission should be preserved in book form is most fitting. It will be an inspiration to the rising generation ; and to those who come after us. The task of the editor has, by no means, been an easy one, and Dr. Price is to be congratulated on the success of his labors. I cheerfully avail myself of the opportunity which he kindly offers of setting forth the facts connected with the conception and realization of the celebration.

The first suggestion to hold a celebration of the semi-centennial of the India Mission was made in the editorial columns of the INDIAN WITNESS, in the issue of June, 25th, 1903. Attention was called to the many items of business which awaited the action of the approaching Central Conference of Southern Asia, and, among the matters cited as needing the consideration of that body, the suggestion was made that the Conference should take steps to arrange for a suitable celebration of the fiftieth anniversary of the founding of the Mission, some time in 1906-07. The suggestion was approved by the great majority of our Methodist missionaries. But, strange to say, not the slightest reference was made to the proposed Jubilee celebration at the Central Conference, which met at Madras in February, 1904. This omission was all the more remarkable in view of the fact that the Secretary of the Central Conference of that year happened to be the Editor of the INDIAN WITNESS, who had suggested that the Conference should make

arrangements for the celebration.

While proceeding a few weeks later from New York to Los Angeles, to attend the General Conference, the unfortunate omission of the Central Conference to make arrangements for the Jubilee flashed across his mind. Deeply grieved that the opportunity apparently had passed, he came to the conclusion that the Lord intended something better for the India Mission Jubilee than anything the Central Conference could have arranged. The oversight, he felt, would be overruled for good. Immediately, his thoughts turned towards the General Conference. If that supremely influential body could be induced to take the matter into favorable consideration, the very best result would be accomplished. On arrival at Los Angeles, it was laid before the India delegates. After protracted discussion in several meetings, the writer drafted a series of resolutions covering the views of the delegates, who all approved and signed them. (The original document, with autographs, lies before me.) Mr. Robert Laidlaw, lay delegate from Bengal Conference, now a member of the British Parliament, was entrusted with the duty of presenting the resolutions to the General Conference. This task he performed with entire satisfaction. The resolutions were put on their passage immediately, and adopted unanimously, with considerable enthusiasm.

The resolutions constituted the Executive Board of the Central Conference a Commission to arrange for the Jubilee celebration, and authorised the raising of a Jubilee Thank Offering of \$ 200,000 for certain purposes. Here again the hand of our God was upon us for good. When, three months later, the Missionary Bishops for Southern Asia met with the Missionary Secretaries at New York to discuss the matter, it was unanimously agreed that the scope of the proposed celebration could be advantageously

widened in various directions. This decision was a solid advantage in many respects, and contributed materially to the financial success of the enterprise. The General Missionary Committee, at its annual meeting in November, 1904, appointed a Commission of ministers and laymen, with Bishop Thoburn as President, to co-operate with the India Commission in arranging for the celebration and in raising funds. It is unnecessary for me to trace further the preparations made at home and abroad. Suffice it to say, that the celebration was duly held, as this volume amply testifies; and, that it was highly successful from every point of view, is on every hand gratefully acknowledged.

And now it remains to ask, What benefits resulted from this unique celebration? What advantages can be said to have accrued therefrom? Has there been an outcoming commensurate, in any satisfactory degree, with the expenditure of time and thought and effort? Difference of opinion there will be, no doubt, on this subject. But all will probably agree with the following summary of benefits which, we venture to believe, have resulted from the event that created such universal interest throughout the Methodist connection:

1. The wide extent and manifold character of our work in Southern Asia has been made manifest in an impressive way to the whole Church. The missionary enterprise of the Church, in these oriental lands, has been lifted upon an imperial plane. The task which she has undertaken of evangelizing this eastern world is seen, as never before, to be a gigantic one, for which she must gird herself with renewed purpose and larger consecration. At the same time, conviction has been borne in upon her mind and heart that the enterprise is, by no means, a hopeless one. Such success has been achieved

within the lifetime of the first missionaries sent forth to engage in this work, that the Church will spring to her God-appointed task with intensified confidence and zeal.

Her press rendered splendid service in presenting the Jubilee, and the millions of readers of our Methodist papers in the home land must have been profoundly impressed with the magnitude and success of *their* Missions in the ends of the earth.

2. The revelation of the real strength of the work in our various mission fields in Southern Asia has been most inspiring to the missionary force itself, no less than to the Church at large. With many weaknesses and acknowledged defects, the work of the Methodist Episcopal Church in Southern Asia has been proved to rest upon solid foundations, and no misgiving remains in any minds as to the possibility of widespread and healthy development.

3. The wisdom of the aggressive policy which has been in operation in Southern Asia for a score or more of years—a policy which did not commend itself to all—has been fully vindicated. The adaptability of the Missionary Episcopacy to the peculiar difficulties and needs of the work, in this immense and diversified mission field, has been demonstrated in a convincing and gratifying manner.

4. The moral and spiritual effect of the celebration upon the missionary force of the Church in Southern Asia has been of a most inspiring character. The veterans have been filled with holy joy and gratitude for the manifest blessing which has attended their consecrated labors; while the younger generation, and, especially, those who are just entering upon their missionary career in these lands, have been wonderfully encouraged to put forth their best efforts to conserve and extend the achievements of those who have preceded them.



5. The Indian Church cannot but feel the gracious influence of the celebration, throughout all her borders. New courage and increased confidence have taken possession of the Indian leaders. Our Methodist youth, too, have gained a conception of the remarkable progress of their Church and of the greatness of the opportunity before them; tending to inspire greater fidelity and to promote Christian heroism in those who, in the future, shall be the burden-bearers in our Zion.

6. Nor should the general effect upon our fellow-missionaries of other denominations be overlooked. The prosperity of one Mission makes for the prosperity of all. Undoubtedly, it has been a source of great encouragement to all the Missions of India to be brought face to face, and in a tangible way, with the success of one of their number. They have rejoiced with us in our success, and the true spirit of fraternity has been intensified. We venture to say that all the Missions of India have been heartened by the story of what the Head of the Church has been pleased to do through one Mission, during the fifty years of her existence.

7. Lastly, substantial financial assistance has been secured in Jubilee thank-offerings and special gifts. We are profoundly thankful for the fact that, in addition to all regular contributions for current work, the total amount subscribed in Southern Asia by our Methodist people, distinctively for special Jubilee objects, up to December 29th, 1906, was over Rs. 136,000. The sum contributed by friends outside of Southern Asia has not yet been reported in detail, but it has been a handsome addition to the total amount raised on the Mission field. The period of payment of subscriptions does not close until Dec. 31st, 1907; though the Jubilee campaign ended on the last day of 1906.

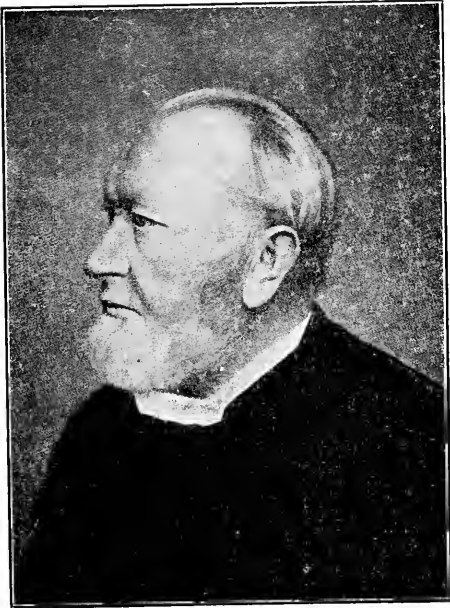
“Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy loving kindness and for Thy truth’s sake...The Lord hath been mindful of us; He will bless us...The Lord increase you more and more, you and your children.”

J. E. ROBINSON.

*Calcutta.*







**William Butler**

# I

## Origin and Preparation

As stated in the Introduction, the first decisive step taken toward the Jubilee Celebration was at the General Conference of 1904, when Robert Laidlaw Esq., lay delegate from the Bengal Conference, introduced a resolution proposing that the Jubilee of the India Mission be suitably observed and that some permanent memorial thereof should be made, in gratitude and praise to Almighty God. The resolution further proposed the raising of a thank-offering of \$200,000, to be used in forwarding our publishing interests in Southern Asia. This resolution was adopted, and the Executive Board of our Church in Southern Asia was commissioned to provide for the celebration. The Board of Managers of the Missionary Society heartily endorsed the plan and appointed an able commission to promote it. Meanwhile, the Executive Board speedily took the matter in hand, and Bareilly was chosen as the place for the special celebration. General principles were laid down to the effect that chief emphasis should be given to the spiritual aspect; that, as a mission, we should strive to secure the conversion and return of lapsed Christians and the opening of new forms of work; and that the offerings in Southern Asia should be applied to evangelization, publication, education, and property. A managing committee, consisting of the Bishops for Southern Asia and the Secretary and Treasurer of the Jubilee Fund, was chosen, and the time for the celebration was fixed for the cold season of 1906-07.

The prayers and efforts of the Church were rewarded by a very marked spirit of revival over the entire field; while God was blessing the enterprise in its inception and progress. Conference Jubilee Committees were appointed in all the conferences of 1905, which adopted the principles mentioned and held enthusiastic Jubilee sessions, each conference voting unanimously to undertake the collection, the members themselves pledging liberal contributions, in most cases, a whole month's salary. Similar action was taken by all the district conferences. A special service was also planned for all our English Sunday schools.

The Committee on Program was duly appointed, and, during the All-India Epworth League Convention at Allahabad, in January, 1906, a provisional scheme was arranged, subject to modification. The missionaries at Bareilly were appointed a committee on local arrangements, and soon realized the necessity for ample provision. They were to entertain three hundred missionaries and sixty American guests, besides from two to three thousand Indian guests, in a station where only four mission houses were available, and not a half dozen other homes in the station where guests could be received.

Early in May, 1906, the chairman of the local committee engaged carpenters and began to manufacture camping utensils required in December. For, Indian carpenters are no exception to the rule that you cannot "hustle the East." As it was, the work could only be finished in time for the encampment. Besides the articles manufactured on the premises, arrangements were made for the supply of many other articles, such as bamboo bedsteads strung with ropes, morhas (stools) of coarse reeds and ropes, tin mugs, gharras (earthen water jars), matkas (large earthen casks), earthen

basins, nands (large earthen vessels,) surahis (earthen water pitchers), tables, commodes, washstands, mattresses, straw mats, and many other useful fixings. After the celebration, most of these articles were sold at reduced prices, and, as Jubilee memorials, are now widely distributed among the homes of our Christians and workers. Of the total expenses of the celebration, which amounted to about seven thousand rupees, about four thousand rupees were realized from these sales, making the net cost about three thousand rupees, which, considering the undertaking, was very moderate.

The Finance Committee of the North India Conference met at Bareilly in July, when final arrangements for the program were completed. The catering was assigned to Mrs. Matthews, House Superintendent of the Aligarh Orphanage and Industrial Home. She planned to bring a sufficient number of her girls and women, and to take entire charge of the baking, cooking and serving of the food. The wisdom of this plan was amply justified by the results, which gave universal satisfaction. The presence of so many Indian Christian girls in their picturesque costumes, waiting on the tables, was itself a beautiful example of industrial mission success. Shortly after the Finance Committee meeting, a circular was issued, fully announcing the celebration, and, as replies multiplied, the names of those intending to come were duly registered for reference.

For three months, the entire Mission at Bareilly was in a turmoil of repairing, house-cleaning, and rearrangement. All were ready, night and day, to help in making the success complete. Mr. C. H. Greenwold, headmaster of the Mission School, kept the multitudinous accounts of supplies, and superintended the large force of laborers. A com-

mittee of Hindustani members made special provision for the great number of Hindustani guests. As it was vacation time, many of the rooms in the Theological Seminary were available for them, and three hundred and thirty small grass huts were provided, besides straw in abundance both for the tents and huts. Sixty ox-carts were employed to bring the straw, and the procession of carts began to move in on December 18th. Through the kindness of the Commissioner of Rohilkhand, the Nawab of Rampur was pleased to grant the use of his large mansion situated near the mission premises, which not only provided accommodation for many of the guests, but also afforded an ideal place for the social reception on the opening day, when Mr. F. Welsh, a Methodist layman and the head of the Rohilkhand and Kumaon Audit Office, with his own staff of servants, prepared and served the refreshments for the evening. Many of the officials and Indian gentlemen assisted in these arrangements, including the Secretary of the Municipality who was untiring in his efforts.

One chief difficulty encountered was to secure sufficient carriages for bringing the guests from the railway station to the encampment, as the Durbar at Agra for the State Visit of the Amir of Afghanistan called into service all available hackney carriages from cities within a radius of two hundred miles; so that Bareilly was destitute of such accommodation. But, through the efforts of the Magistrate and the Municipal Secretary, the leading Indian gentlemen tendered the use of their private carriages for the days of arrival and departure. Mrs. Butler and Dr. Humphrey remarked the contrast of this reception with that at the beginning of missionary operations in Bareilly, fifty years ago.

Even with the Rampur Kothi, tents were brought



from neighboring stations and, with others, were pitched on the open space between the Hospital and Mission houses, presenting the appearance of a military camp. To arrange the camp and auditorium, besides the educational exhibit, and to bring together eight tents of various sizes and shapes and make an auditorium capable of seating three thousand five hundred people, was no small task. A slight natural rise in the ground chosen for the site resulted in an ideal auditorium, in which the voice was easily carried to the farthest corner.

At last, the encampment was ready, the guests were all assigned, the last station-meeting for consultation was held, the committees for work during the Jubilee were appointed, the final arrangements were completed, the last prayer for God's blessing was offered, the dreams of three years were realized, the guests were arriving, and the Jubilee had begun.

For, early in December, more than fifty official and unofficial visitors from America to the Conferences of Southern Asia, and, in particular, to the Jubilee Celebration at Bareilly, landed on the shores of India. A heartfelt greeting went out to them all, not only from the missionaries, ministers, and members of the Methodist Episcopal Church in this land, but also from all who love the appearing of our Lord Jesus Christ. Their pilgrimage from place to place was followed by the prayers of a great host for their health and strength, and that they might realize the needs of India's millions without Christ, and see how those needs are beginning to be satisfied by social, intellectual, and spiritual uplift; above all, that the Holy Spirit might be poured out upon guests and hosts, upon visitors and people, in Pentecostal measure. That one Church should send so large a deputation to a

mission field at one time was decidedly unique. It included Mrs. Butler, the wife of the founder of the Mission, herself the first woman missionary of the Methodist Episcopal Church to India, with her son and daughter; Bishop Thoburn, the man of visions and the great leader of the work in these later days, coming again to help this field by his presence and counsel; Bishop FitzGerald, representative of the Board of Bishops to the Indian Conferences and Celebration; Bishop and Mrs. Foss, staunch friends of India, and she the President of the Woman's Foreign Missionary Society; Secretary Leonard and Dr. Goucher, representatives of the General Missionary Society; Bishop Oldham, returning to his field after special work for India in America; Mrs. E. B. Stevens, Secretary of the Baltimore Branch, who has given thirty-four years of official service, with her daughter; Field Secretary Vaughan, who labored diligently for the sustenance of the work; the representatives of various Branches of the Woman's Foreign Missionary Society, and many other official and unofficial visitors, who joined in the company to see for themselves what was being done in this great field.

Most of the party reached Hyderabad, Deccan, in time for the session of the South India Conference, some coming by way of Madras, and others from Bangalore. They were tendered an elegant reception on the evening of December 13th, preceding the conference session. From Hyderabad, the vanguard went, on the 15th, to Bombay, where they inspected mission properties and were welcomed to a terrace party on the expansive roof of Bowen House, all the visitors having arrived. On Sunday, the Taylor Memorial Church was formally opened, Dr. Leonard preaching the sermon.

The Bombay Conference opened at Baroda on

the 19th, and was full of interest, including a reception in the new palace of the Maharajah; a garden party when His Highness the Gaekwar, the Assistant British Resident, leading officials and Indian ladies, were also present; the laying of the cornerstone of Butler Memorial Hospital, and an excursion to a large gathering of Indian Christians at Bhalaj. Some members of the party spent Christmas at Ajmere. But, from all directions, as if by some strange spell, flocked the visitors and missionaries, European and Indian Christians, some from Burma, Malaysia and the Philippines, to Bareilly the Mecca of India Methodism.

Enough has been said to indicate the cumulative interest and expectancy that centred in that great gathering. What it really meant to those who attended, and to the vast multitudes whom they represented, may at least be inferred from the contents of this volume. The general feeling was expressed by Bishop Robinson who said that he came expecting to be in a shouting mood, but found himself filled with awe and solemnity. What occurred was so intense, suggestive, and sublime, that one felt as if he should walk softly, with bowed head, as in the presence of Him who had wrought so mightily.

Many will ask, was it a spiritual meeting? Did the spirit of boasting, or even of jubilation, prevail? or, was the Spirit of God there to make men humble and earnest before Him? It was not primarily, a meeting for praise or prayer. History was to be recited, present operations were to be reviewed, and working conditions to be considered. Yet, back of all, above all, and through all, was the feeling of God's presence, making the air electric and causing tears of intense feeling quickly to arise.

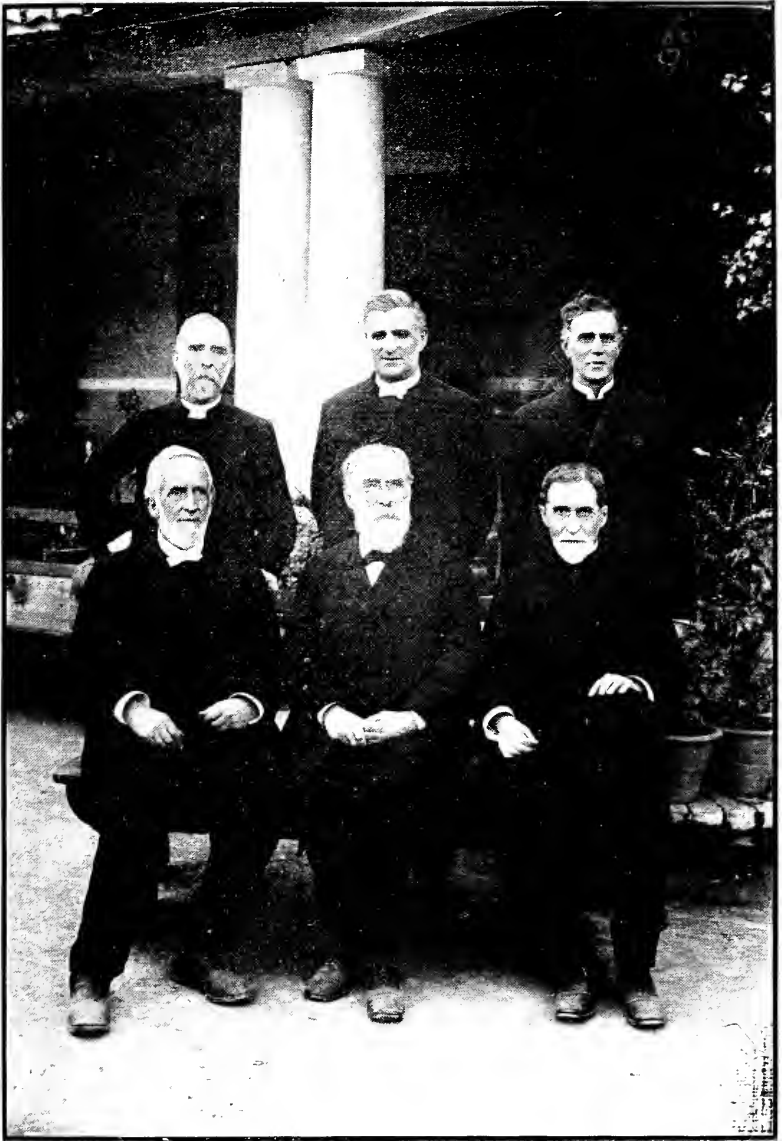
## II

### Report of Meetings

#### Opening Session

On Friday, the opening day, at the appointed hour, the *shamiana*, or large tabernacle, was thronged with European and Indian Christians who swelled the hymns of praise. Bishop Thoburn prayed in Hindustani and the congregation joined in the Lord's Prayer. Bishop Warne welcomed the great audience, emphasizing the fact that, not to man belongs the glory, but to God. He introduced the Nawab of Bareilly, who read an address of welcome, as follows :

"On behalf of the Municipality of Bareilly, I esteem it a great honor and privilege to be called upon to extend to you, the American Bishops and other delegates and visitors from America and various parts of the Indian Empire, our most cordial welcome to the city of Bareilly—a city which has considerable distinction. As far back as the 8th century, this territory was occupied by a highly civilized Aryan race. The present city was founded in the middle of the seventeenth century and has been the scene of many fierce conflicts, until it passed into the hands of our present benign Government, in 1801. It is the chief city in the rich and fertile province of Rohilkhand. The district, of which it is the administrative head-quarters, has a population of over a million; and the city itself, a population of nearly one hundred and twenty thousand. There is also here a large military cantonment, with a considerable military population. The city is well sup-



Bishops in Attendance

The Rev. S. Knowles, one of the pioneers of the mission, then welcomed Bishop FitzGerald in an inspiring address (elsewhere recorded), in which he alluded to the providential door that had been closed by the East India Company, and traced the progress of the mutiny, quoting Hugo's reference to the defeat of Napoleon at Waterloo as an example of God's intervention in human affairs, and adding, "It is a dangerous thing for a nation or an individual to stand in God's way. It was He who gave us our open doors, William Butler to enter them, and the opportunity to welcome this assembly to-day."

Bishop FitzGerald, who was then introduced, quoted: "Mine eyes have seen the glory of the coming of the Lord." For this he was grateful, and extended the thought that Dr. Butler came to India at the right time; as God sent His Son, and, since then, His sons and daughters, when the fullness of time was come. "If you are a consecrated man, or a consecrated woman, whether European or Indian, God sent you here, at precisely the right time, to extend His Kingdom throughout this vast empire." He closed with a joyful reference to the heavenly hosts, not only of India's redeemed, but of the world won to Christ.

Rev. P. M. Buck, another veteran, felicitously introduced Bishop Foss, welcoming him for the inspiration of his previous visit, his work at home for missions, and the service he would yet be able to render in behalf of India.

Bishop Foss said: "For nine years India has been in my heart more than any other mission of the Church. It is truly our most successful mission." He pictured the grandeur of the Himalayas, as seen from Naini Tal; but declared that the district conferences which he had witnessed "were a sublimer

sight, where, a half century ago, William Butler, Dr. Durbin, and Bishop Simpson smote the rock from which there issued a stream for the healing of the nations." He also paid an eloquent tribute to Mrs. Butler and the Woman's Foreign Missionary Society.

Rev. William Peters, senior Hindustani presiding elder, introduced the Missionary Secretary, Dr. A. B. Leonard, thanking him for the help he had extended to India, and likening the Indian Church to the mustard seed which, though small in its beginning, had grown to such vast extent. "We are doing our best to stand on our own feet. Those present are only a drop. When you go back, keep India in mind, and pray for us."

Dr. Leonard said: "Before I was on Indian soil an hour, fifty persons came and asked for recognition as members of the Methodist Episcopal Church, and for a pastor to shepherd them. At Madras, Hyderabad, Bombay and Baroda similar requests were made. This gathering far surpasses anything of which I had dreamed. If it is only a drop, as Brother Peters said, what will the ocean be? I am not extravagant in prophesying that, when another fifty years shall have passed, there will be millions on millions of native Christians in India. If the Church at home only knew what is transpiring here, there would be such gifts of money as have not been known before. I will do all I can to let the Church *know*. This Jubilee in India will be felt throughout the world. What is done here will encourage our missionaries in every land. God grant that, before another half century, all people shall be practically evangelized and won to 'Christ!'"

Boys from Philander Smith College at Naini Tal then sang, and Bishop Warne introduced Miss Singh who, in turn, welcomed Dr. Goucher, whose gifts, sympathy and prayers had done much for India, and

whose gift to Miss Thoburn, fifteen years ago, had made it possible for the speaker to leave secular work, and teach in the Woman's College at Lucknow. (See address)

Dr. Goucher referred to the first message sent by Morse from Washington to Baltimore: "What hath God wrought?" which will not be answered until the history of civilization is complete. "Angels and archangels cannot answer that question. All developments are but part of His great plan. Each soul represents God's thought for the whole race. To create us in His own image was greater than to make a world. Marvelous as was the conversion of the first Mohammedan, greater was that of the first Hindoo woman." He thanked God "for the thousands of women in India who know Christ as their Elder Brother; and tens of thousands who have a Christian education.

"Blessed be the Name!" was then sung in Hindustani, and Bishop Warne remarked, "We have a singing revival in India." He then introduced Mrs. Messmore, the first unmarried lady sent out by our Church to India; and she, in turn, welcomed Mrs. Foss, President of the Woman's Foreign Missionary Society, who briefly responded.

Bishop Robinson introduced the Rev. James L. Humphrey as "the Nestor of our missionary forces, and who baptized the first convert;" Rev. James W. Waugh, who "made the first roller for our printing-press;" Rev. Dr. J. Sumner Stone, who "packed a magnificent career in the two capital cities, Calcutta and Bombay;" and Miss Dr. Swain, "the first medical lady to be sent out by any church to this empire."

Mrs. Parker, widow of the late Bishop Parker and "mother of us all," introduced Mrs. Butler, widow of the founder of our mission in India, who







*Mrs. Butler*

spoke distinctly somewhat as follows :

“ The time has come when the word Methodism means pray, *pray*, PRAY! Our Church heard this command and sent out William Butler to claim India for Christ’s inheritance.” She traced the story of his early experiences, and how God had directed him to Bareilly, where together they had worked, and from which the Kingdom had spread. The commissioners of one city had said : “ Go back home by the same vessel that brought you.” He replied : “ God has not sent me to defeat.” And God made the mutiny to be a great blessing to the women of India. At Bareilly, they went to one of the mohullahs, but she was not permitted to enter. A woman said : “ What do you want?” She replied : “ I want your little girls and boys, to train them to be good.” “ Are you married?” was asked. “ Yes.” “ Then,” said the cautious woman, “ what do you want of my children?” “ Now,” exclaimed Mrs. Butler, “ we have them by the tens of thousands.” She compared the mission to the River of Salvation, and to the thirsty caravan whose leader advanced in search of water until he found it, when he shouted to others. “ Come!” and they, in turn, to the rest, so that all were saved. “ May every soul,” she said, “ repeat the gospel call, until all shall hear the Saviour say : ‘Enter thou into the joy of thy Lord!’”

Bishop Thoburn presented Dr. John W. Butler, of Mexico, and his sister, Miss Clementina Butler, of Massachusetts; afterward dismissing the vast audience with the benediction.

### Social Reception

On Friday evening a social reception was held in Rampore palace, which had been placed at the disposal of the Mission during the convention. The spacious halls were crowded with visitors, mission-

aries, Indian native pastors and Christians, who shared an enjoyable evening. Cards were worn by many with their names, for ready introduction, and the conversation was interspersed with music and refreshments.

On Saturday morning, the devotional service, held in the church, was conducted by Bishop Fitz Gerald, and Dr. T. S. Johnson presided at the English-speaking service for the Stories of the Conferences.

Bishop Foss delivered an inspiring address, in which he said: "It is great to be a patriot, but greater to be a cosmopolite." He reviewed recent events in the progress of democracy, international peace, religious unity, and missionary enterprise, showing universal adaptation of the gospel to all social needs. What he had lately witnessed in India surpassed all previous impressions. "The Gospel demonstrates its fitness and power to take the world for Christ. The eyes of the whole Church are turned this way. Like early days, the lines of missionary activity are three: philanthropic, educational, and evangelistic. The early Church was a microcosm for the ages. Evangelism must be first, last and always. Education, yes! but at the foot of the cross! In the village schools you tell of Jesus, Jesus, Jesus!—then, the alphabet. God bless you workers in India! I don't pity, I envy you. The Church will send more reinforcements, and Christ will yet take the world!"

Fanny Crosby's hymn, written especially for the Jubilee, was then sung, and Dr. Johnson invited forward the charter members of the North India Conference who were present at its organization, in 1864. The Story of the Conference was then read by Dr. S. S. Dease. Rev. R. C. Grose read that of the South India Conference, and the Rev. J. O. Denning, that of the Bengal Conference.

At the same hour, services were also held in the great tabernacle for the Hindustani people, of whom large numbers were in attendance.

### **Woman's Foreign Missionary Society Meeting**

Other features of the great gathering of the tribes at Bareilly had probably more points of interest, more eloquent speakers, and more celebrities on the program than the woman's meeting; but, in one particular, no other reached the same high watermark. That was the punctuality with which it began and closed, and the conscientious care with which each speaker kept within the bounds of time allotted.

Five papers were read and one address was delivered, upon various subjects of interest to missionaries and those to whom the work of foreign missions is a living and burning theme. Evangelistic Work was treated in a most interesting and helpful paper by Miss Budden, whose long experience in this and other phases of work peculiarly fitted her for the task.

Dr. Edna Beck read a paper on Medical Work by Women, in which she reviewed its growth, and emphasized the fact that one of our own sisters was the first to be sent on such a mission to any foreign land by any mission board.

An able paper on Literature, that most important feature of our equipment, was read by Miss Blair. She sincerely regretted that so little really great literature had as yet been produced in the vernaculars; and she expressed the hope that this may not many years be said.

Orphanage and Industrial Work was illuminated in a stirring speech by Miss F. A. Perkins, who made all think, before she finished, that here was one of the most important kinds of mission activity.

A fine paper on Zenana Work, by Miss Nichols, of Bombay, was read by Mrs. Stevens, and Miss Law-

son followed with one on Boarding Schools.

In the course of the program, songs by Miss Waugh and a quartette were interspersed, adding much to the charm of the occasion.

The interest of this meeting had lain very largely in the personality of the leader—one of the “veterans”—who occupied the chair, and who, alert and business-like, introduced the various speakers. It was not merely because Mrs. Parker came to India long ago, and has since continued in her labor of love and sacrifice, but because of her own individuality, that she was to us a most attractive personality. And when, as the last item on the program, she read that which she herself said was little more than a roll-call—the long list of those who, having laid down their work here, have heard the call “come up higher,” it seemed most fitting that her hand, which no doubt had held in friendly clasp most of those others, should write this touching “Roll Call ;” and that she who had been their sister, should have the sad privilege of reading the record of those who, from the first year of our mission in India until the present time, have, through the years, passed into the beyond. It was a record that awakened memories full of all that makes this land dear and sad to us ; and, doubtless, every name mentioned had its peculiar significance to some of those present.

May the mantle of those sainted ones fall upon us who remain ; and may the coming years be stronger in faith and more abundant in labors than ever before !

(See Special Papers.)

### **A Camp-Fire**

On Saturday evening, after dinner, was held the first of the so-called social meetings, which have become a distinguishing and valued feature of



Bishops in Attendance





our Indian conference gatherings,—something like a camp-fire in America. This first camp-fire took the form, very appropriately, of a reminiscence meeting, Bishop Thoburn presiding. One after another, the veterans told the story of their early experiences in the work in India.

An interesting incident occurred. Mrs. P. M. Buck referred to the fact that some one that day, seeing some of the more depressed of the Indian Christians passing, had spoken of them in terms somewhat contemptuously; and then she pleaded as a mother for "our poor." Mr. F. A. Arter, one of the visitors, gave his personal testimony, as a business man who carefully weighed his investments by the dividends they produced, to the quality, as well as quantity, of the work being done. He cited, in particular, the interest shown by the missionaries in the poorer classes, and said, "I don't want your job, but I crave your spirit. I have my own way of finding out about a preacher, when I am serving on a committee to find a pastor for my church. I go about, not only among those who call themselves the friends of the preacher whose case I am considering, but also, among those who find fault with him. I sometimes learn a great deal from such people about a man's success. So, I have been making inquiries, since I came to India some weeks ago, and, often, from people upon the outside, about what you are doing; and I want to declare to you my full persuasion as to the greatness of the work."

Bishop Thoburn, continuing the line of thought, said that the great mass of heathen people were always poor; and cited, in proof, the condition of the common people in eastern lands. "It is only in Christian lands that the rank and file of the people advance to comfort; and it is Christianity alone that proves to be the great uplifting power of

the depressed in every clime." He then gave several characteristic instances of intellectual and social advance among Indian converts whom he had observed.

### **The Love Feast**

Sunday morning began with a love feast, led by Dr. T. S. Johnson. A few missionaries led off; but the Indian Christians soon followed, one after the other, and rapidly gave their testimony. In many of these there was a new, strong note of spiritual experience and power.

The great tent was filled with more than 2,000 Indian Christians, surrounded by a rim of non-Christian on-lookers, who brought the total number up to about 3,000. The place seemed surcharged with spiritual power, and the people, fired with a heavenly enthusiasm, were unable to keep back their glowing testimonies to the saving power of Christ, Remembering that, only fifty years ago, the single representative of our Church in India had fled before the fury of the fanatical fathers of this very people, the vast significance of this occasion awakened within an unwonted enthusiasm.

When this great concourse had been fired through and through, and the flame was on the point of bursting out all over the great tabernacle, the meeting took an almost unaccountable turn. What might have proved to be the breaking out of a gracious Pentecostal revival, with the tongues of fire from heaven, became, all at once, a most remarkable demonstration of human enthusiasm; accompanied by all the natural desire to see, with the physical eye, the mighty contrast of the small, dim past with the greatness and glory of the present. The spiritual power was, as a consequence, gone almost instantly; but, with the loss to the soul, came a sight which

the eye can never forget. What would the painter have given to catch, in that setting, a living likeness of the scene ! Mrs. Butler, her head silvered with the frost of eighty-six winters, standing on soil which, fifty years before, had been stained by the blood of the Christian foreigner, embraced by and embracing another saintly, gray-haired woman, a daughter of India, affectionately termed "Mama Carolina," and loved as the Indian counterpart of the sainted Isabella Thoburn, or Phœbe Rowe,—and three thousand people looking at these who, fifty years before, had fled from the drawn sword of the Indian sepoy !

Interesting introductions became the order of the meeting, each one introduced speaking a few words of testimony, or exhortation. Dramatic incidents followed. The sole survivor of the girls first sent to Bareilly Orphanage, now an old woman, was introduced. A daughter of Joel Zanvier, Methodism's first Indian preacher, and a group of her descendents, were called out and stood around her ; Mrs. Butler stating that she was the first Indian baby she herself had ever held in her arms. Dr. Sheldon stood with the first Thibetan boy baptized by us, and he sang a verse of song with her. Dr. John W. Butler and Mrs. Butler were presented, with a group of others.

When the great love-feast came to an end, not merely the visitors and younger missionaries, but the veterans of over forty year's service, were heard saying : " I never saw anything like it before ! "

### **The Jubilee Sermon**

The Jubilee sermon was preached by Bishop FitzGerald, on Sunday at 1-30 o'clock P. M. Mr. Jordan, the first graduate of Reid Christian College interpreted.

The text was from Hebrews 11-5 : " Before his (Enoch's) translation he had this testimony that he pleased God. " The Bishop said :

" This is declared concerning Enoch, of whom the record, though brief, is most interesting. It is said that Enoch walked with God, and God took him. From this passage by the author of the letter to the Hebrews, we know that he was translated, as was Elijah at a later time. Notice that it is declared that Enoch pleased God ; and some of the ways in which he did this. From Jude we learn that he pleased God by his speech. He lived in a wicked age. To these people he declared faithfully the truth of God, preaching the same as Jesus did, as recorded in the twenty-third chapter of Matthew, the coming of God in judgment upon the wickedness of men. It is interesting to note that Enoch, the seventh from Adam, preached of the coming of God, just as Jesus did so long afterward.

" Enoch is commonly referred to as having walked with God ; that is, he pleased Him by his acts. He moved in harmony with God, walking beside him. ' Can two walk together except they be agreed ? ' Day by day, week by week, month by month, year by year, these two walked together in perfect agreement in nature and sympathies. Enoch, for three hundred years, walked with God, and God was pleased with him. No wonder, after all this, God took him ! A little girl in Sunday-school heard the story of Enoch, and, when asked concerning it, said that, one day he went out and walked with God, and they walked and walked and walked a long, long way. At last God said : ' This is my home ; you would better come in and stay with me. ' Beloved, if we walk with our Father until the end of the way, He will say to us : ' You would better come in and stay here for ever. '

“In another way Enoch pleased God: by his faith. The other two were not sufficient of themselves; for, without faith, it is impossible to please Him. Enoch proved and exercised a mighty faith in God. As he moved along with God, he believed what God told him, and pursued a course which showed his belief. Faith is to credit God’s Word and act as if it were true. This Enoch exercised. By it he accomplished great results. Faith is the mightiest agent man can employ. The forces of nature, both for good and ill, are mighty, as shown by the visible, tangible results they achieve; but mightier far is the power of faith. By it the great moral and spiritual achievements of the past have been realized.

“It is to be particularly noted that Enoch knew that he pleased God. Here is this great fact of the definite consciousness of a man, as to how God feels toward him. From this we draw some lessons:

“First, it is possible for a man to please God. In fact it is easier to please God, than to please our fellow-man. How often, when we have done our best to please our fellows, we have failed! Some times we have done the wrong thing; and sometimes, when we did the right thing, they have misjudged us and thought it wrong. How often, when we have done our best, our words have displeased and our motives have been misunderstood! But God ‘knoweth our frame; He remembereth that we are dust;’ and, ‘like as a father pitieth His children,’ so He pitieth us. When we stumble along, scarce keeping from falling, He reaches out a helping hand and raises us up, and is pleased with our efforts. When our feeble words are spoken to the honor of His Name, He sometimes sends His Holy Spirit, as with a coal from off His altar, and makes them powerful for good. May we indeed please God

as Enoch pleased Him by his words, declaring the truth and showing forth His praise? in his deeds, walking with Him day by day, so may we do that which is well pleasing to God? If we fear to undertake too great a task, to live on so high a plane, remember, He has promised that His Spirit will aid us. For He is able.

“Another lesson is that it is our privilege to know that we please God. This is the doctrine of the witness of the Spirit, preached through all these years by Methodists. How is it? Is it true? Do you know whether God is pleased or angry with you? Which is it? Let those of you who have the testimony in your souls that God is pleased with you declare it by standing up. How is it with you preachers, and the teachers in the schools? the girls? the boys? these men and women? Stand up, stand up, if you know. (Group after group arose, until two thousand people were on their feet. Then, turning to the group of visitors on the platform, the Bishop closed with the words:) Here is the evidence that God’s Word does not return to Him void.”

### **Facing the Future**

“Facing the future” was the theme of the evening meeting at 5 o’clock. The Rev. J. S. Stone presided. Dr. Goucher was first introduced. He said :

“The most important event in the world’s history, next to the death of Jesus Christ, is the development of the United States of America. I do not forget the development of the British Isles; it was a part of the plan. The Saxons have been developed to be the custodians of certain truths and conceptions for the benefit of all mankind. As Israel was placed in Palestine, the high-way and battle-field of the nations of ancient Europe, Asia and Africa, isolated yet conspicuous like a city on a hill, so the Saxon race was

placed in England and brought in contact with Christianity, until the development of certain principles of liberty and spirituality; and then the veil which had hidden the American continent was drawn aside, and some of the choicest of England's sons went forth to bring to fuller fruition in the new land those truths that God would have us give to the world.

"Look at the growth of that land. A century ago, less than 200,000 people were scattered along the Atlantic seaboard. Now, there are 81,000,000 in the United States. For half a century, God kept the stock pure Saxon, until the fundamental principles for which America stands were well developed. Since then, others have flocked to that land, and are being rapidly assimilated into the American nation. Now, the nation of western Saxon people stands out a beacon to the peoples of the world, and is becoming a great missionary nation, sending by the best and choicest of her sons and daughters her most valuable teachings to the ends of the earth. This Indian Jubilee is an illustration of one denominational outgoing, to carry the gospel to all peoples.

"The Methodist Episcopal Church, in facing the future, is preparing the way for more effective action. She is consolidating her benevolences and launching, with the New Year, her Board of Home Missions and Church Extension, and her Board of Foreign Missions; and will henceforth present the claims of the needy in the regions beyond, without complication with any other cause. In a hundred years, there will be in the United States seven hundred millions of people, an ever-increasing evangelizing power. The Church is facing the future by bringing information and a sense of duty to the last individual for world evangelization. A great missionary revival is being experienced, following the Cleveland Open Door Emergency Convention. It is still

being promoted in many ways. The Church is facing the future by developing a great campaign of education concerning missions. It is now organizing mission study classes and courses in the Epworth League. A hundred thousand young people are this year studying India, reading that splendid book by Bishop Thoburn, *The Christian Conquest of India*. At the Silver Bay Conference this year plans were laid for introducing the study of missions into the Sunday-schools, in connection with the International Lessons. Since the institution of this course of lessons, three thousand lessons have been given from the New Testament, and not one of them has been presented as a missionary lesson, illustrated from the modern acts of the apostles. But, those in charge of the preparation of lesson helps welcome at once the suggestion that they be furnished with material fresh from the missionary field; and soon the great army of Sunday-school children using the International Lessons will be studying missions, as illustrative of the purpose and plans of the gospel. A Church developed under such circumstances will do great things for world evangelization. "

Bishop Oldham was introduced, and said : "India is the heart of a much larger area than India proper, and holds the key to this vast region of the East. She is the arbiter of the future destinies of Asia. Japan has the gift of close scientific application, with corresponding disability for religious enthusiasm ; while China has that of economic development, looking to the world-side less than to the heaven-side. But India has the philosophic imagination. She has been the religious conqueror of Asia. The religions of the East found their home in India, whence they spread to China, Japan, and Korea. Will not India yet send her Christianity to the rest of Asia? The Malaysian Movement, one of the most marvel-



ous of modern times, was projected from India. They were missionary bishops from India who came first to Manila with plans for her evangelization. And Dr. Stuntz, that leader of the movement in the Philippines, received his training in India. For, India is the burning heart of Asia."

Miss Grace Stephens, of Madras, said: "We cannot expect, in the future, anything much different from the past, excepting that the past has been taken up with laying foundations which are mostly out of sight. The future will see the building rising from these foundations, and our eyes will be gratified with what they see. Speaking particularly for the woman-life of India, the future holds great possibilities. All the cruel, ancient oppressions and injustices will be swept away, and woman, emerging from the zenana, and from the place of practical slavery in which she has been held, will contribute her full share to the re-birth of this great land. For, it is the true glory of Christianity that, whether it be accepted or not, its mere proclamation makes the prevalence of injustice and cruelty impossible. As the gospel becomes more and more known, the girls will be given opportunity along side of the boys; the wife will take her place beside the husband; the women will stand beside the men; and, together, they will work out the great glory of the Indian Empire. Every time a little girl comes to one of our schools, she becomes, without knowing it, a messenger of Christianity to the oppressed. And every time that a young woman steps from our schools, with all the grace and culture of Christian womanhood, she becomes an apostle of larger life for all the women whom she may meet. I am sure you will not wonder that, knowing the womanhood of India as I do, I prize the operations of the Woman's Foreign Missionary Society; because, in facing the future,

I can clearly see that the full share of redeeming India lies with the women. The future will be full of great movements among all classes of women; for the gospel must not only be preached to the high classes, or to the low castes, or to any particular section; it belongs to all, and must be given to all. In my own city, I have seen it the power of God unto salvation, in all ranges of society. We have taken the poor little waif of the street, the famine-stricken, poverty-laden child; and from such have come some of the most gracious women to be found anywhere. We have taken the children of the middle caste, and from these a beautiful womanhood has developed. But we have not turned away from the homes of the rich, and the mentally and spiritually starved womanhood of the high families.

“So, in the future, this gospel is to go to the deepest depths, and reach to the highest heights; and to spread over all the land, redeeming womanhood and making the homes of India happy, homes of free and helpful women. You have a great work here in the north. You have been at it many more years than we, and the Church has spent much more of her resources in this section; but, we have the same gospel in the south, and, increasingly, we are laying hold upon the foundations of life; and, in facing the future, we see great movements ahead of us. In the end, when a little more time has passed and a little more energy of God’s Holy Spirit has been given us, we, too, will expect a great Christian Church, helping to mold and re-cast the ancient life of this empire. Just as these great buildings that are scattered about this north country, with a tower at one end, and, almost facing it, is another tower *sewel jawab*, so you, here in the north, are creating a great Christian Church. But, we are building the *jawab* in the south; and, facing the future, we can

distinctly hear the cry of the north as it shouts, 'Glory be to God!' And, just as surely, I hear the answer of the south joining in the same cry, 'Glory to God!' for all India will be filled with the glory of our God, and Christ shall reign over all, north and south, east and west. You who have been in my home, have seen some of the highest caste women who now, as Christians, excel in humility, and adorn the gospel of our God."

### **Bishop Thoburn**

In introducing Bishop Thoburn, the chairman spoke of his large part in the development of the work, the jubilee of which we were celebrating. For all of the fifty years, except four, he had been an ever-increasing factor in its progress. The Bishop said :

"When Dr. Butler first came, he had large views, for those times, for the work to be undertaken ; and yet he thought only of Oudh and Rohilkund. In the half century, the work has grown until it has spread from Quetta to the lowermost point of Java, below the equator, including the Philippines, Malaysia, and Borneo. In this vast region we are doing work in thirty-seven different languages. God has summoned us by many unmistakable tokens to this great work and has signally blessed us in it. The Philippine Islands area case in point, whither Dewey's guns called us to care for a great multitude who had broken with Rome, but knew not where to go. If ten men could be added to the force there, in three years, we would report twenty thousand converts a year. A million and a half Roman Catholics are cut loose and ready to be evangelized. We have in Singapore, to which place we were called in so marked a way, the largest Anglo-Chinese boys' school in the world. What manner of responsibility has God put upon us ! Dr. Waugh is here, who started our first

printing-press in Southern Asia, and without capital. Now, we have five presses grown out of nothing. We have had a responsibility not shared by others to create a literature for our converts. In the matter of educational work, it was once thought that such an institution as Reid Christian College and Isabella Thoburn College were impossibilities. In the future, we must build twenty such colleges to meet the growing needs. Whence are to come the means for this great work we are to do? Our great Church has the money. If our people would give each a cent a day, it would come to ten millions of dollars a year. We need half a million inside of two years for Southern Asia, the same for Eastern Asia, and a like sum for the rest of our missionary work in other parts of the world. The great heathen area of the world is in southern and eastern Asia. We should spend a million a year for the spread of the gospel here.

“ In my opinion, one great need of the Church is a plan for collecting the money for Missions that the people would readily give. Now, it is left to the pastors already over-burdened. I am interested in this plan for the better education, in missionary matters, of our young people, and I hope a way may be found to organize them for the work of collecting the money. Organize a collecting agency for Southern Asia.”

### **Sunday Night Camp Fire**

The after-dinner meeting Sunday evening was presided over by Dr. H. Mansell. Miss Butler was introduced and read extracts from Dr. Butler's early letters, preserved in an old letter-book along with his Bible, during his flight from Bareilly at the time of the Mutiny. One contained his offer to go to India in response to the call for volunteers, provided a better man could not be found. Another expressed his joy in actually being on the way; while a

third recorded his satisfaction in the establishment of the work. Then followed an appeal for helpers, calling for at least twenty-five missionaries to occupy the field which had been selected. He wrote to the New England Conference a letter in which he declared that he had no sympathy with the idea that missionaries are a forlorn hope, to be pitied or honored for peculiar hardships, or heroism. In another epistle, he gloried in his church at Bareilly, though it had but four members.

In connection with the Sabbath services, though the intense spiritual interest was maintained throughout, it became evident that many over India had been engaged in special prayer for the outpouring of the Holy Spirit upon the people at the celebration. And these prayers were answered. The Spirit of God brooded over the assembly, keeping hearts tender and reverent ; keeping out any note of self-gratulation, or any glorifying of men, rather than of God ; and causing the general feeling to be far more that of intense desire for some humble part in future work, than even of lowly rejoicing in the past. Men who came expecting to shout over former triumphs, stayed to walk soberly in the manifest presence of God, and to lay themselves humbly at His feet in devotion for future service.

It was interesting to note the impression made on the older men, the veterans in the work, by the celebration. Some had just returned to India ; others had been on the field ; but all alike seemed equally amazed at the demonstration of the marvellous extent and intent of the work in progress. Men who had been absorbed in what they were doing, now that they paused for a moment and surveyed it in perspective, were astonished to learn what was going on all about them. Those who saw the work in India for the first time were impressed, if not overwhelmed ;

while those who were doing the human part of the work stood in almost dumb astonishment, and humbly gave all the praise to God. The assembly felt that, greater than the recitation of figures telling the story of achievement, was the clearer evidence that it was God who had so wrought, and that His presence at the feast, His Spirit brooding over the assembly and dwelling in each heart, were the one great characteristic of the occasion.

**F. A. Arter and Dr. J. W. Butler**

At the Monday morning meeting, under the chairmanship of Dr. Waugh, the Stories of the Conferences were resumed; that of the Central Provinces Conference coming first. Then followed an address by Mr. F. A. Arter, of Cleveland, Ohio. He said:

“When I landed in Colombo, I saw there the church founded by the companions of Dr. Coke, that first of Methodist missionaries. When I landed on the continent, I saw a great temple devoted to heathen worship. But, I also saw near by, in a little Christian chapel, a tablet erected to Heber, who sang of ‘Greenland’s icy mountains and India’s coral strand.’ I saw the church of Swartz, that great German missionary, who, during that early war between the British and the Indians, passed between the lines from one army to the other, seeking to end the fight; and I remembered that he was a missionary of the Gospel of Peace.

“As I have travelled over this land, I have been thinking of the old story from Galilee, how John the Baptist, perhaps discouraged and despondent in the gloom of his prison, sent his disciples to ask Jesus about Himself and his plans; and, in turn, Jesus asked the disciples concerning John, ‘What went ye out for to see?’ I have come to see what you are doing. I have been seeing the effects of the

gospel. At my first visit to our own work in Madras, I saw a noble woman mothering a lot of girls. I saw, one day, some raw people being baptized. As a boy was being baptized, I was surprised, as the pastor, Mr. Grose, paused to ask the father the usual questions as to teaching the child the truths he ought to know for his soul's health, and asked a question not in the ritual: 'Can you read?' It touched me when the father answered, 'No; but my son will learn to read, and then he will teach me.' I have seen some of your educational work, as you are training your boys for leadership in the days to come. I have seen children rescued from famine, and widows saved from a fearful life. Your heroic spirit has made me ashamed. The display you are making on this ground is amazing. It stirred my heart to see that man among the Indian Christians who can talk five languages; and hear him interpret as he did Bishop FitzGerald's sermon yesterday."

Mr. Arter paid a glowing tribute to the worth and work of Bishop Thoburn, who, like many others present, had the good fortune to be born in Ohio.

Dr. John W. Butler, of Mexico, was introduced. He said:

"It has been the dream of my life to see India. The last time I visited my father, before his departure, he said to me, 'I have a sort of day-dream that you will see India some time.' These two dreams are now, at last, realized.

"One day, when I was a boy, I heard my father say: 'These missionaries in India are all dear, good fellows.' I never fully understood what he meant till now. The hearty hospitality of the missionaries, in the three conferences which I have been privileged to visit, can never be forgotten. Their faith and heroism will ever be a new inspiration to me, in my

chosen and distant field, And what can I say of the work ? It far surpasses all my fondest expectations. 'It is the Lord's doings, and it is marvellous in our eyes.' I can now easily believe, as my father wrote to the Missionary Board, in 1857, that 'India will be one of the brightest jewels in the diadem of Jesus.'

"May God hasten the day, and bless all the faithful toilers in our Methodist vineyard ! In the meantime, include us in your prayers, that Mexico may be another jewel in that imperishable crown."

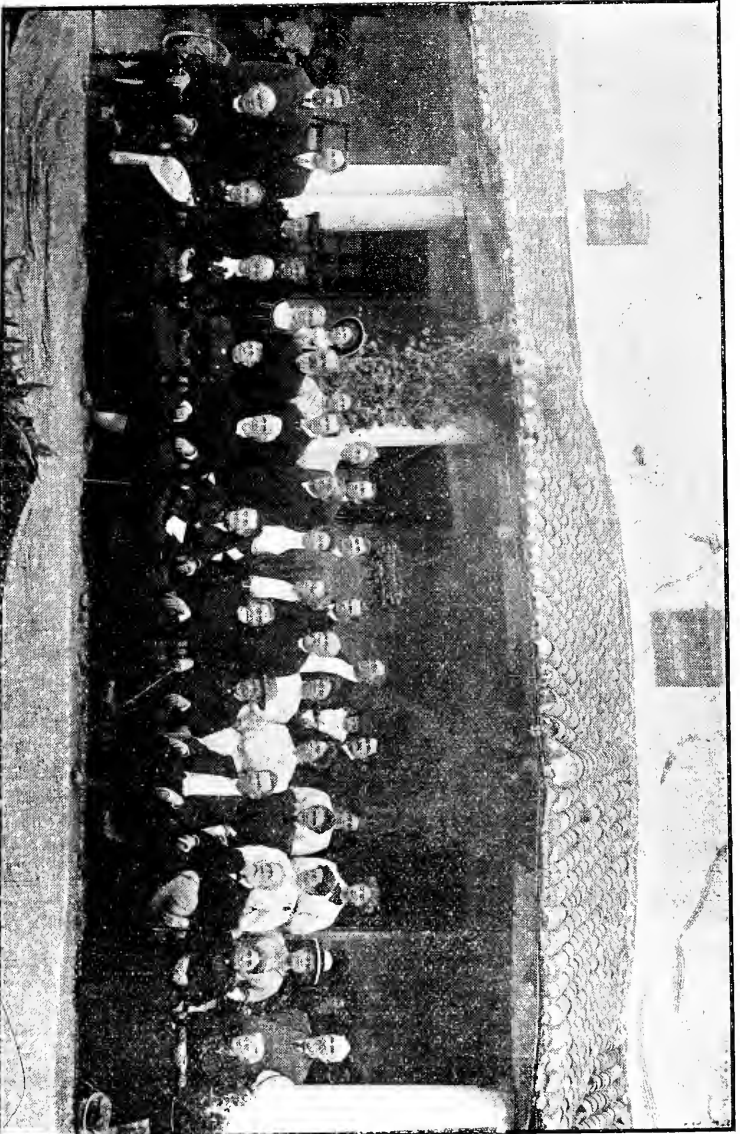
### **Messages from other Lands**

The Monday midday meeting was devoted to "Messages from Other Lands." Bishop Oldham, presiding, said that the charge that the missionary knew only his own field was not true to fact ; but that, as a rule, he was peculiarly interested in the whole range of operations of the Kingdom of God.

Dr. Vaughan, Missionary Field Secretary, spoke of the growing interest, in the homeland, in the work of the Church abroad ; and urged the need of the further development of this interest, in order that the Church should be in proper condition to do her work at home. He told of a mill-owner who, after showing his friend the powerful and well adapted machinery for the contemplated purpose, as it lay still after the mill had closed, desired to show it in action. He crossed the room, unlocked and lifted a trap-door, and getting on his knees, reached down and touched a secret button that turned on the electric current and set the machinery in motion. Thus, the Church must get her power for effective service on her knees in prayer. India, he said, was still suffering from the effects of the tyranny of her early rulers, but would arise under the opportunity of order and the impulse of an inspiring religion.

He illustrated the benumbing effect of superstition





Visitors from America



by the story of a stone shown by a Mohammedan priest in Jerusalem, with several nails in it, one partly drawn. The priest told the ignorant, superstitious people that, in exact proportion to the money they paid, these nails were drawn; and that, when they all were drawn, some great good would come to men. To the visitors, Dr. Vaughan said, "Go and tell Israel what ye have seen and heard. I have never listened to such testimonies as I have heard here. Go and tell the Church."

The Methodism of Japan was represented by Dr. Benjamin Chappell, whose personality had been so pleasing, and whose address made a profound impression. He said :--

"Last April, the Japan Conference, knowing that I would be on my way home, asked me to turn aside a little, and take for them a small parcel to Bareilly. Since then, members of the Japan Auxiliary of the Woman's Foreign Missionary Society have added to the parcel. I am glad that I can now deliver it.

"It contains esteem, rising to veneration, for you, their brothers and sisters, who have borne and are bearing the burden and heat of the day -- the heat of an oppressive, striking sun; the burden of famine and plague, of misery, and want, and sin. It contains much thankfulness for God's guidance and blessing, these fifty years, and for the larger blessing that seems just within your grasp. It is warm with sincere affection and Christian love.

"You may be asking, who are they who have sent this parcel? Well, the Conference itself; Honda Yoitsu, President of Aoyama Gakuin, a man who commands the unqualified respect of the whole nation, and the long list of equally devoted Japanese members; Julius Soper, with an enviable record of more than a third of a century of holy and successful toil, and the other missionaries from across the Pacific;

and Merriman C. Harris, our beloved and honored bishop, who touches all classes, from the humblest peasant to royal princes and ministers of state, and Korea's Resident General—the only missionary who, in the decoration he may wear, possesses the sign and seal of imperial favor and distinction; and who has accepted this exceptional honor only that he may lay it at the feet of his Sovereign Lord, and hasten the time when the kings of the earth shall bring their glory into the City of God.

“Then, there are the members of the Woman's Foreign Missionary Society, including Mrs. Van Petten, with twenty-five years, and Miss Spencer, with twenty-seven years of service—and such service! Both of them, until almost the last moment, had hoped that they might be with you to-day.

“Then, the laymen: Dr. Sato, President of the most northern of the three imperial universities, and the strong support, financial and spiritual, of our Sapporo Church; Ando Taro, President of the National Temperance League, the only temperance society in the empire, who, in a beautiful devotion, gives himself and his fortune to that which he calls the Holy Cause of Gospel Temperance; Nemoto Sho, father of the law prohibiting the use of tobacco in any form by minors, and the sale of tobacco in any form to minors; and who has informed the Diet that he will continue to introduce, until it is passed, a law preventing the sale of intoxicants to minors. Oh, it is beautiful how that man stands up in the parliament of his people, a pillar of righteousness, the herald of a coming day, as it is beautiful how Mr. Ando travels throughout the empire, swaying the multitudes by his marvelous eloquence! Ando and Nemoto, the John B. Gough and Sir Wilfred Lawson of Japan; and so many others whom I would like to mention, including that typical Japan-

ese gentleman, Mr. Fujita, whom we have so recently loaned to you as Consul at Bombay ; the laymen of our Church ; the thousands of Sunday-school scholars ; the thousands in our schools ; the mothers, so anxious that they may be faithful in the duties of the home ; their daughters, polished after the similitude of a palace,—what can be found more gentle, modest, courteous, delicate, refined, self-effacing than a Japanese lady ? and what an ideal of womanhood is reached, when to these is added the touch of divine grace, and she becomes a Christian Japanese lady !—all sincerely greet you.

“ I have only been asked to bear the greetings of my own conference; but I have no doubt that South Japan would have me present its greetings ; and the larger Methodism, Southern, Canadian, and our own, all of which, in May of the dawning year, will become the Japan Methodist Church—they would, bowing very low, say with one voice : *Omedatai gozarimas !* ‘ We, unworthy to offer anything, would on this auspicious Jubilee, humbly offer our sincere congratulation.’ ‘ The old order changeth, giving place to new, and God fulfills himself in many ways.’

“ And, what further would these I am honored to represent wish me to say ? I think they would have me say this : That they of the farthest east, the land of the Rising Sun, join you of the farthest south in a holy India-Japanese alliance for the redemption of this continent, which, of all the continents of the earth, has a special sacredness, because of those holy fields over whose acres walked the blessed feet of Him who was nailed for our advantage to the bitter tree. Upon the soil of Asia, our divine Lord has planted His imperial foot. Its soil is stained, sanctified, purchased by His precious blood. From its soil he arose, conqueror of death, and sin, and hell, and Asia will be His—Asia is His ! These holy fires

now burning on your *maidan* at Bareilly are signal fires to tell the nations that Asia is His !

"How long the conflict will continue, we cannot tell ; perhaps *very* long. Of the final result, no one of us has the shadow of a doubt. When the 303 Metre Hill was being crimsoned with richest blood, and, day by day, as you opened your morning papers, you asked with a tension akin to agony, Can the hill be taken ? Will Port Arthur fall ? But, no Japanese even asked that question. Never, for a moment ! Port Arthur *must* fall. And why ? Primarily, they said, because of the virtues of their emperor. And why are we so sure of final victory over idolatry and sin ? Primarily, only, because of the power and love of our Almighty King. We often fail, we sometimes are discouraged ; but, ' He shall not fail nor be discouraged, till he have set judgment in the earth : and the isles shall wait for His law.' "

The presiding bishop then suggested that we listen to the playing of " Nearer, my God, to Thee, " which was most feelingly rendered by Mr. Ray FitzGerald, son of the bishop.

Dr. H. L. E. Leuring, of the Malaysia Conference, who had just returned from Europe, brought the greeting of the Methodism of that continent. He was present at the Jubilee Celebration of the Mission in Switzerland and Germany, and had been appointed to bring their greetings. Methodism, he said, was an accomplished fact in Europe. Switzerland would be the first to stand on its own feet as a self-supporting work. He related an incident to show how India was bound to Switzerland sympathetically, saying that his host at one place there had entertained William Taylor, while he was recuperating after his stay in India, and how that man bore testimony to the saintly character of Taylor.

Greetings from China were brought by Mrs.

Brown, daughter of the Rev. Dr. Nathan Sites, who, with her husband, the Rev. F. T. Brown, was now on her way to visit that land. She gave some account of the progress being made there, relating how the missionaries had insisted from the first on the unbinding of the feet of girls received in their schools, and, in other ways, had stood for reform. She referred to the recent steps taken to deliver the land from the curse of opium, to the establishment of the Sabbath, and of national schools for girls, as well as boys. She related something of the success of the Foochow Seminary for women, as illustrating the popular demand for the education and consequent emancipation of Chinese women.

Mrs. W. P. Byers sang a solo, and a message from Italy was brought by Miss M. E. Vickery, head of a large school for girls in Rome. She claimed not to be a stranger, but one of the company, and illustrated our instinctive objection to being regarded as foreigners by the story of a little American boy on the streets of Rome who, however, understood enough of Italian to comprehend the remarks of curious on-lookers that pitied him as being a foreigner. With flushed cheeks, the child protested: "I am not a foreigner; I'm an American."

Turning to the explanation and defence of Protestant evangelical missions in Roman Catholic countries, and particularly in Rome, she said that if Rome is right, we were working in vain and must, in the end fail; but, if Rome is wrong, how needy is Italy! The Italian is made of good stuff; but there will and can be no reform of Rome from Rome. She told of certain girls in a school that belonged to the Church of Rome, and went once a week to confession, who were in the habit of inventing stories of imaginary wrong-doing to confess, rather than submit, to the suggestive questions from the priest: and of a

certain cardinal who was ill, having brought into his room a famous image, studded with jewels, with the hope that it would make him well. She told of two hundred nuns, in the city of Rome, under a vow to stay in their cells until carried out dead ; and of certain others who lie in graves daily for twelve hours. Gladstone had called Rome the "Negation of God." Methodism had yet to grapple with her greatest foe in Romanism. She closed with the wish that, as Asia had sent before, so India might send another Saint Paul to Rome to teach her the truth and lead her to the knowledge of Jesus Christ.

### Baptismal Service

On Monday, at 5 P.M., occurred a service not provided for on the program. Bishop Warne stated that, in the preparation of the plan for the exercises of the celebration, no provision had been made for a baptismal service, as the aim was to avoid anything like a parade of results, especially of that kind. But a certain Indian presiding elder had come expressing a desire to bring forward some candidates for baptism. He had declared that he thought he could bring as many as eighty ; but he had come up with three hundred and fifty. Others had brought their quota, until five hundred and twenty-three were presented. Had any effort been made, more than a thousand would easily have been ready.

The service was most impressive and interesting. After singing, prayer, and the completion of arrangements, the first part of the service was read in Hindustani. The visitors were informed that, in the service as conducted in India, there were two features not provided for in the ritual. One was that of cutting off the tuft of hair on the top of the head, called *chutia*, worn by the Hindu as a caste sign, and said by the fable to be used by the



angel of death by which to seize the man and draw him up into *Nirvana*. Cutting off this lock of hair is practically cutting one's self off from Hinduism. The other special feature was an additional question asked of the candidate, in the answer to which he pledges himself to abandon all heathen rites and customs.

The questions were asked of the candidates, and the *chutias* were cut off. Quite a large number of the visiting ministers shared this work, each accompanied by an assistant familiar with the process. Then came the baptismal formula. The words "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost" were translated for the benefit of the candidates; and it was explained to them that the words would be said in English, and they were to think of their meaning in their own tongue. Again the ministers joining in the service, each accompanied by an assistant, passed among the candidates arranged in rows in front of the platform, and, sprinkling each with water from a bowl carried by the assistant, baptized him. The interest of the great audience was intense, including two or three hundred Hindus who had crowded in at the back of the platform and stood watching the proceedings. At the close of the ceremony, Dr. W. A. Mansell delivered an earnest exhortation to these to follow the example of those just baptized, and become followers of Jesus Christ, as they knew they should. One of the Hindus spoke out, saying that the people were all coming. It made a stir among the visitors, as the import of his remark was whispered about. The incident was dramatic.

#### **Greetings from Fraternal Delegates**

Bishop Robinson presided at the Monday night meeting, which was given to the hearing of greet.

ings from fraternal delegates. Before the first of these was called, Mrs. Foss, the President of the Woman's Foreign Missionary Society, was introduced. She said that she had been sent out to bring the greetings of the society, but not to make speeches. "The Society had now become a large and successful organization. We are very much interested in India, and many prayers are going up, in America, for this celebration and those attending it. Those at home, however, have no conception of the extent and greatness of your work. Neither had I. What I see overwhelms me."

The society began, thirty-seven years ago, with a few women, under the leadership of Mrs. Parker. The needs of India inspired the organization of the Society, which sent its first missionary to India in the person of Miss Dr. Clara Swain.

Before the fiftieth year of the society arrived, it expected to raise for missions a million dollars a year. It owns now in foreign lands property worth \$1,296,000, and maintains 500 missionaries. It has its own publishing house, publishing the monthly *Woman's Missionary Friend*, and has no salaried officers. It is organized into eleven branches whose officers, along with conference and district secretaries, receive no pay. She was amazed at the success achieved, and had had some experience of the difficulties. In particular, she had ridden in the "jolting" carts, and, when she returned, would do what she could to see that no missionary of the society shall have to ride in a springless vehicle. She was delighted with the spirit shown by the workers. In response to her speech all the Woman's Foreign Missionary Society workers present arose, a goodly company.

Bishop Warne said that the Woman's Society sent more money to India than the Parent Board and

some one whispered that the figures for 1906 were \$226,000 and \$175,000 respectively.

Mrs. Stevens, for thirty years connected with the Baltimore Branch, and Miss Lewis, of New York, were presented to the meeting.

At this point a call was made for the wives of other bishops present, and Mesdames FitzGerald, Warne and Oldham were introduced.

A ladies' quartette sang.

The first fraternal delegate to be introduced was Dr. Wyncoop, Secretary of the North India Bible Society. He declared that Methodists had always been most cordial in their support of the Society. When Methodism came to India, the Bible Society had already been here half a century, and had the Scriptures ready in the vernaculars that the missionaries needed. He spoke of the work of colporteurs laboring under the supervision of Methodist preachers, and of the service in the work of translation rendered by the Rev. J. H. Gill, and by Drs. Scott and Mansell. He hoped the Bible Society and the Methodist Mission would strengthen the bonds of sympathy, until India becomes Immanuel's land.

Bishop Robinson, speaking of the splendid service rendered the work of missions by the Bible Society, reminded his hearers that it was one of the many good fruits of the Methodist revival.

The Rev. Richard Burges, Secretary of the India Sunday School Union, brought the greetings, he said, of the children of the British Isles, whose pennies given for Sunday-school work in India made possible his presence in the field. He was more than ever impressed with the strength and energy of the Methodist Church. "Methodists welcome me in my work. One secret of your success is that you look after the child. One-third of the Sunday

school children of India belong to you ; and there are seventy missionary societies at work here." Once, when asked which mission he regarded as the most successful, he replied that that one would best succeed which cared for the children. The Sunday-schools were educating the children in the churches, and reaching the children of non-Christians, as an evangel.

"One hundred and three years ago, in Serampore, Bengal, three sons of Carey, having heard of the organization of Sunday-schools by Robert Raikes in England, and being moved by the needs of children about them, organized the first Sunday-school in India. Dr. T. J. Scott, of Bareilly, seeing that the child was the most valuable asset of the Church, in 1876, organized the India Sunday School Union, in Allahabad. Dr. Scott did great work in Bareilly, in organizing and developing the Theological Seminary; but he did a greater work in organizing the Union. Now, 20,000 teachers are at work in 60 languages. The Union is endeavoring to promote the education of teachers in the art of teaching. There are now issued 50 weekly editions of literature, the work of 45 editors, in 25 vernaculars. We are encouraging Bible study by offering examinations annually. 80,000 certificates have gone out in nine years. This year, 16,000 entered for the examination, of whom 10,000 passed.

"Of every five children born in the world, one first looks into the face of an Indian mother ; and three out of five, of all the children of the British Empire, are in India. There are here 117,000,000 under fifteen years of age, and half a million are in the Sunday-schools.'

In introducing the first fraternal delegate from a sister Church, Bishop Robinson spoke of the fraternal spirit to be generally found among the mission-

aries in India; and remarked upon the large number of nationalities represented in the missionary body of Methodism in India. He said there were among them men from Australia, Canada, Denmark, England, Ireland, Scotland, Norway, Sweden, besides the Anglo-Indians. A voice asked. "Are there any Americans?" and the bishop replied that America was the great assimilating force which was catching up and unifying all these. He added that it had been said that "the world was impatient of isthmuses," and had predicated that, soon, not one between any two important bodies of water would be left to hinder commerce. So the spirit of the age was demanding the unification of Christian forces for the more effective Christian conquest of the world. He instanced the union of Methodism and other bodies in Japan and Canada, and of the Presbyterians in India; and announced that Methodism stood ready for union as soon as the providence of God clearly pointed the way.

The Rev. S. H. Gregory of the Wesleyan Methodist Church, the Mother of Methodism, was introduced. He said that he was glad to represent the original Methodist Society. "Mothers delight in the growth of their children, and the mother church had peculiar interest and pleasure in the oldest and greatest of her daughters, the Methodist Episcopal Church of America. It was a band of Irish emigrants who had kindled the Methodist fire in the New World. Rude winds only fanned the flame that has spread over all the land. Your first bishop was from England. To the call from Methodists in America for a pastor, at the same conference, Wesley sent two men. Later, Dr. Coke went and ordained Asbury, than whom there never has been a greater or more apostolic bishop. Your

Dr. Butler came from us. He was accepted as a preacher first by the Irish Conference, and was trained for his work in an English school. God has given you a high place in His plan and accomplishments. 'The best of all is, God is with us.' May the spirit of Christ be upon you."

The Rev. Mr. Chapin was introduced to represent the Church of England. He said that, in the enforced absence of the Bishop of Lahore, he had been sent by him to bring the greetings of the Church of England to the Church of America. "Many of you are claiming relationship to-night between your churches. I want to say that my Church is the *father* of you all. You have been singing our Bishop Heber's 'From Greenland's icy mountains, and India's coral strand.' All honor to Henry Martin and his work for righteousness! Fifty years ago, when armed mutiny threatened our lives, we stood together as one, asking no questions; and now we must stand together against the enemies of Christ. It was a missionary of the Church of England who, at Agra, during the Mutiny, when the doors of the fort were opened to offer protection to the Europeans, refused to come in, unless his Indian Christians could come, too. All honor to the name of Thomas V. French! I am thankful to hear your testimony to the kindness of British officers, of whom, as a chaplain, I am one. As a body, they are men of conscience, who endeavor to uphold the traditions of British fair play and justice. As an English clergyman and as a university man, I offer greetings to you."

Miss Fistler was the representative of the American Society of Friends. She opened her address with a message from the Scripture,—God's command to Joshua that the priests blow the trumpets. "So, to us has been given the work of blowing the

horn of salvation, until the kingdom of Satan falls. We are commanded to give to this generation a knowledge of the power of Jesus Christ to save.

“Our mission came to India only fourteen years ago, under the wing of your Bishop Thoburn. We are related, if not as some of the other speakers have claimed relation, by having the same commission to carry the gospel to the ends of the earth. You have been accomplishing great results, as shown by this celebration. Are you satisfied with your great power?” Cries came back of “No,” “No.” “How does God estimate your greatness and mine? We are here, not merely to educate our present membership. We must have the power of Pentecost to win the people to Christ. In the name of our common Head, be true to your message.”

At the close of this most impressive address, Bishop Warne led the assembly in prayer.

The Rev. D. Jones, of Agra, represented the Baptist Churches. Following the general plan of other speakers, in finding some bond of union with the Methodists, he said that they would have to go back to John the Baptist, “the *grandfather* of us all.” He summed up his message in two words—: Hallelujah, and Forward; hallelujah, for the splendid deeds God had wrought in the past, and forward to the work still to be done. He referred to the great work of the early Baptist missionaries. Carey had translated the Scriptures into twenty-four languages; Judson, Clark, and Dunham were men of mighty achievement for the work of saving the people of this land. He said: “I was interested in the baptism of over five hundred people this afternoon. On one day, in South India, we really baptized two thousand two hundred and twenty-two in a day. I consider that it was thus proved that three thou-

sand could have been baptised on the day of Pentecost.

"I do not know why I was chosen by my brethren to bring you their greetings on this auspicious occasion, except that I am the oldest Baptist missionary in these Provinces. I have the greatest love for Methodism. It is well to know, sometimes, how others look on you and your work. I have been struck by one word used by Bishop Thoburn. He keeps saying, 'Devise a plan.' I have a plan, You have a plan. You organize. You decide what you want to do and how to do it; and then you work your plan, as well as plan your work. You are Methodists. I want to thank you in behalf of ourselves and the other Churches in India for what you are doing for the domiciled community, in your educational work in English. More than any of us, you are caring for these boys and girls in your excellent schools. We are indebted for your example in caring for the poor among us. It is a work which contributes largely to the saving of the Empire. You are standing on the verge of a great opportunity. What you have already accomplished is but a beginning. I bring you a message from the Master, who says, 'Speak to the Methodists that they go forward.' There is a host behind urging you forward. With love in your hearts, go on to the great work God has for you to do."

The Rev. Dr. Mackay was introduced, representing the Presbyterian Church in Canada. He said that in Canada, exchange of greetings was a common practice, and he was glad to enjoy the felicities of the present occasion. Methodists and Presbyterians were universally cordial, finding that they had so much in common, in method and spirit.

"This Jubilee celebration is of peculiar interest. I was most interested in the lining up of the veterans



—Knowles, Humphry and others—who are spared to see such marvelous results of their labors. I will tell you a little of how we talked union in Canada. Canada is twice as large as India, as large as thirty-six Englands, and a little larger than the United States. I am not to blame for that! It was said by Dr. Goucher, the other day, that the development of the United States was the most significant event in the world's history since Pentecost. We believe that the event of the twentieth century will prove to be the development of Canada. We have material resources, in iron and coal and wood, past comprehension. There passes through the Sault Canal, at the foot of Lake Superior, three times the traffic of the Suez Canal. The land is being filled up with people from the United States and Ohio(!) and we must provide missionaries for these great hosts. Some people tell us that we ought not to undertake foreign missionary work, as we have so many foreigners at home. Thirty languages are spoken by the children in the city of Winnipeg. Can we justify divisions in the face of these conditions?

“This is the story of union. First, there was general discussion; and some thought it impossible to mix Calvinism and Arminianism, and other parts of our different systems. A consultation of physicians once agreed that a certain combination of medicines would help the man whose case was under consideration, but that it seemed impossible to mix the medicines. One physician said that if they would not mix outside, they might inside, and he proceeded to administer them, one after the other. The patient recovered. So they found the sovereignty of God, as set forth by Calvinism, and the freedom of man, as set forth by Arminianism, apparently irreconcilable, in the laboratory of discussion. And yet, they were both true, for both were in the Scriptures. So the

one group wrote what they believed about the sovereignty of God, and the other wrote what they believed about the freedom of man ; and when they could not reconcile these two, they put them both in the resolution upon this part of the creed, and there they are. The question is, Can they induce the people to accept the plan of union ? For that, they are working and waiting. The churches ought to unite and strengthen their forces. When the foreigners were besieged by the Boxers in Peking, all the divisions of creed or nationality were forgotten, in the common struggle for life. Let us make common cause for the Kingdom of Jesus Christ."

The American Board of Foreign Missions was represented by Dr. Creegan, its Secretary, on a tour of inspection. He said :

"Ours is the oldest Missionary Society in America. I bring the greetings of the oldest to the greatest American Missionary Board.

"The American Board grew out of the now famous Haystack Prayer-meeting, the centennial of which has just been celebrated. It sent out its first missionary in 1810 to India. Who was the leader of the host that has since been sent out by the Board ? Judson, who afterwards became a Baptist. This, after all, was of itself great, as it stirred up the great Baptist denomination to missionary endeavor. You are doing a great work, in sending out the stories of the lives of the men who have wrought in the mission field, and other books of missionary enterprise. It has been said that the people will not read missionary books ; but 75,000 people are now reading that book by your Bishop Thoburn, beloved and honored of all, on *The Christian Conquest of India*. Scudder, of the Dutch Reformed Church, then working under the American Board, heard Heber sing of India's coral strand, and came to this land becom-



Missionaries of the Old North India Conference, with their families, at the Jubilee



ing the founder of the largest family of missionaries in the world's history.

"If the daughter becomes greater than her mother, the mother rejoices. So the American Board rejoices in the splendid development of the Methodist Board of Missions. Personally, under God, I owe my being led to Christ to that great friend of missions who has just died, whom we knew through the years as Chaplain McCabe. I remember having my missionary impulses stirred by hearing, one day, Dr. Butler's story of the Mutiny. As a Church, you have been showing some of the rest of us how to work. We are brothers. India needs this same splendid service.

"We have a work down in the southern part of India. We are the Benjamin of the missionary family, the Congregationalists. In India, only one in a hundred is a Christian; only one in three hundred is a Protestant. Surely there is room for all. We will try to keep step with the army of God. May there be no halt, until India is Christ's."

Dr. Frazer Campbell, of Rutlam, represented the General Assembly of the Presbyterian Church in India. He said:

"I love you because you love the Lord. The Union of Presbyterianism in India, by which eleven bodies have become one, is a union of Missions. Properties which have been acquired by any mission remain the property of that mission. Missionary relationships to home boards are unchanged. The union we have consummated is ecclesiastical, rather than administrative. Missionaries may be members of a Mission, as well as of the Church; a clergyman may retain his membership in his home presbytery, if he chooses, as well as belong to a presbytery of the church here.

"I bring you the love of the Indian Presbyterian Church, which asks that you will be united

with her. We have appointed a committee to represent us in active effort to bring about a union of the protestant churches in India. The convener of that committee was appointed to represent us to you. In his enforced absence, the pleasant duty falls to me. I have always loved the Methodists. My mother's mother was a Methodist, and the experience she had of the power of God to save and bless has come to me through those early associations.

"May I add that, in South India, plans are well advanced for the union of several bodies, including our own people and the Congregationalists. Our brethren there came into the union with the Presbyterians all over India, with the distinct understanding that, if general union should not be accomplished soon, they would be at liberty to withdraw, to enter the more comprehensive union in that part of India. We are actively negotiating with the Congregationalists in Western India. We want union outwardly toward the heathen. When Wesley came to Scotland, he said that, if like conditions to those he found there had prevailed in England, there would have been no need for organizing a separate society. I present a strong plea for union between us, in doctrine and polity. We are finding out that both the sovereignty of God and the freedom of man are in the Scriptures. You are advancing the laity to a larger place in the courts of the Church. In the older days, Presbyterians had superintendents over other ministers. We are nearer than many suppose. Let us move forward to union."

At this point, the Rev. J. W. Robinson read greetings sent by mail from many not otherwise represented. Bishops Cranston and Mallalieu sent messages. Geo. K. Jones sent the greetings of 20,000 Korean Christians. The Committee of the Calcutta Branch of the Bible Society, the Rajputana Mission of the

United Free Church of Scotland, and others, sent greetings. Dr. T. J. Scott, who so much desired to come to the Jubilee, but could not, sent a message of love from America.

The last delegate introduced was the Rev. C. H. Bandy, of Fatehgarh, of the American Presbyterian Church. He said:

“I have a great regard for the Methodists. My wife was a Methodist, and I am. In my more concerted moments, I think myself like you, with your spirit, your purpose, your devotion to the work in hand. I have learned many things from you, both before and after coming to India. Once there were no Presbyterians; ninety years after, there were many millions of them. With this constituency, we became school-teachers, training the great multitude in the gospel. School teachers are not as warm in spirit as evangelists, and we have been colder than you. But we are learning from you your hopefulness, your zeal, your evangelistic methods. You hold no longer your former place as the evangelists of America. We are moving forward, as perhaps no other church is, in the work of winning the people to Christ.

“Have you ever noticed that you have had no division through your history on account of doctrine; while we have had none on polity? What this suggests, as to our individual contribution to the common stock, I do not now say.

“We have learned of your evangelism. Some years ago, one out of three of the men in our Presbyterian churches was converted in a Methodist revival meeting. These, the best, most spiritually-minded men, were pushed into the eldership; and they, in turn, have crowded the ministers forward in this kind of work, until now the church is aflame with evangelistic energy.”

Mrs. J. S. Stone, Treasurer of the New York Branch of the Woman's Foreign Missionary Society, was introduced. Miss Budden, of the London Missionary Society, was unable to be present.

### **The Watch-night Service**

Bishop Thoburn took charge of the service for the last few solemn minutes of the passing year. Tersely, simply, he told the story of his decision to come to India, nearly half a century ago, and then said: "For forty-eight years I have belonged to India."

Speaking of the changes of the years, he testified that the missionaries of these later days were more spiritual than those of the former times. It was not now considered necessary, as it once was by some, not Methodists, for a missionary to keep wine in the house and offer it to guests, in order to treat them courteously. Sermons in these days are more spiritual. Christ is taught more fully. There is more intelligent testimony from Indian Christians. The missionary cause is put much more clearly to the front, in the plans and work of the churches. "For myself, the immediate presence of Christ is more distinct and clear than in the former times."

As the clock-hand approached the hour of midnight, he asked the company to join in singing:

Take my will, and make it Thine!  
 It shall be no longer mine;  
 Take my heart; it is Thine own,  
 It shall be Thy royal throne.  
 Take my love: my Lord I pour  
 At Thy feet its treasure store;  
 Take myself and I will be  
 Ever, only, all for Thee.

Then he led the company in an earnest prayer for God's guidance, and for power to serve, and closed the meeting with the benediction. The company



arose from their knees, and exchanged New Year's greetings.

### **Educational Meeting**

The exercises of Tuesday morning were unique, original, and effective, presenting the three phases of missionary activity suggested by Christ's words: "*Heal the sick;*" "*Teach all nations;*" "*Preach the gospel to every creature.*" For nearly three hours, a series of living pictures appeared upon the spacious platform. Bishop Foss called this meeting "an astonishing educational exhibit;" and Dr. Goucher said of it: "I have seldom been so impressed, in all my life. There was no waving of wands—every item spoke for itself."

It was intended to introduce first a group of the most depressed of the people that the gospel reaches, the gipsies; but they were late, and were introduced at a subsequent point in the program. When they did come, they showed, in their scanty and ragged attire, and their unkempt appearance, their lowly condition. There were about thirty converted and baptized men, women, and children. They could not read; and, in many cases, did not know their lack of knowledge. But a missionary prophesied that "their children will reach the middle standard in school, and some of their grand-children will be college graduates."

The first to be introduced was a band of converted fakirs, most of them elderly men, with rough bushy beards and gleaming eyes, who played strange music on rude instruments, some of them with physical gyrations and contortions which are indescribable, accompanying their instruments with the weird but hearty singing of Christian choruses.

These were followed by a Hindu village school of boys, in their daily costumes—or lack of cos-

tumes—who repeated the Ten Commandments and the Lord's Prayer.

Then followed a little Christian village school of the same grade, parents and children together, thirty-one in number, who repeated the Apostle's Creed and portions of the Catechism. Their faces were brighter and happier, and the lads were better dressed. It was explained that there were tens of thousands such as these in the non-Christian schools of the land.

Next came what was called the "entering wedge"—over two hundred girls of the Bareilly Girls' School. Mrs. Dease brought forward a class of caste girls. The two hundred and fourteen girls in the city schools were mostly betrothed, married, or widows. Some care had to be exercised in arranging these girls on the platform, as a few of them were low caste, and could not touch the others, lest they pollute them. They answered certain Bible questions. A bright company of little girls from the Orphanage at Bareilly, under Mrs. Chew, marched in and arranged themselves for a kindergarten exercise. They were dressed in blue figured frocks and white veils. After making their salaams, they gave a beautiful exercise with their dolls, entitled, "Sleep, Baby, Sleep," that touched all hearts.

Then came a breeze from the Himalayas, a class of Miss Budden's boys from Pithoragarh, who had walked ninety miles, over mountains and through valleys, to reach their nearest railway station, for the journey. Led by a blind boy, they sang a song.

A converted Thibetan boy, under the care of Miss Dr. Swain, the first to be baptized, then recited, in his mother tongue, John 3:16. Then was introduced a Nepalese boy who, in the singing tone of many eastern people, spoke in his own language.

Some older girls from the Bareilly Orphanage next appeared in a fine dumb-bell exercise. A visitor remarked that they showed the same susceptibility

to training as was shown by girls at home. These were followed by a class of girls from the Medical Training School. There should be built a great Jubilee College, where hundreds of these could at once be trained in the work of ministering to the sick. Then came some boys from the Industrial School at Shahjahanpur, with samples of their handicraft, in the form of cots and other work. These were boys from the famine of 1896. The machinery they used had come from Crawfordsville, Indiana; but now they constructed a lathe and could make the whole machine themselves. A class of boys from the Phalera Orphanage presented samples of their work in brass and wood and rugs. The girls from the Aligarh Industrial Home appeared, wearing clothes made of cloth of their own weaving. They work in the fields, raise vegetables, make bread, work in the dairy, and make lace. These were the ones who waited on tables in the great dining-room, serving the four hundred guests.

A Reid Christian College lad read a paper on "Commercial Education." Isabella Thoburn College was represented by a chorus of seven girls who sang very sweetly and effectively "The Ancient of Days;" and another young lady recited "Sir Launfal and the Leper." A most effective feature was the address by the Rev. J. R. Chitumber, Head Master of the High School of Reid Christian College, on "What Christian Education has done for me." He said:

"It has led me to know my God. My father was a Brahmin who bought a Bible to find errors in it; but he became convinced of the truth of Christianity and was baptized. So, I was taught as a child to know, love, and serve God. Christian education has set high ideals before me. Where can we find a higher standard than that of the Son

of God? And it has given me an educated wife.”

Mr. Chitumber was himself a fine example of the blessings of Christian education full of the evangelical and evangelistic spirit; as, also, were Professor H. L. Mukerjee, of the Bareilly Theological school, and the Rev. Ganga Nath, at the head of a department of the Lucknow press. As a boy, he was connected with temple worship, kindling the fires upon heathen altars. Now he helps to send out Christian literature to scatter the fire of a spiritual life.

Here a peculiar feature was introduced. The teacher of Persian, in Reid Christian College, not a professed Christian, at his own particular request, came forward with an address eulogistic of some of those who participated in the celebration. He was followed by a quartette of boys from the college, and they, by a chorus of nearly forty.

Professor Nathanael Jordan, Head Master of the Moradabad High School, master of five languages, who had interpreted so successfully for Bishop FitzGerald on Sunday, presented a paper on “Education as a Channel of Spirituality.” He showed the difference between Government colleges, which were non-religious, and Christian colleges with their reverent spirit, teaching the Bible in a spiritual atmosphere; and of the good work of Christian hostels, where men of conscience and character try to impress themselves upon those under their care. Spiritual work was being done by teachers, books and surroundings. Education produced a religious vacuum; Christian education supplied this void. The secret of Christianity was to be found in its own light and life. Testimony as to the value of Christian educational work was cheerfully borne by the rulers of the land. The redemption of India would be through Christian education.

A pleasant incident then occurred. The Rev. William Peters, presiding elder of Kasganj District and the first graduate of Bareilly Theological School, was introduced, and the announcement was made that he was just fifty-two years old that day. He was greeted heartily.

Miss Singh, of Isabella Thoburn College, then spoke upon "The Future of Education for Indian Women." She reviewed the progress in the education of women, during the fifty years. Some time ago, Sir Lawrence had advised some Indian princes: "Instruct your sons and, even, your daughters;" which was considered somewhat advanced for that day. Now, thousands of schools for girls are scattered over the land. "We have a thousand schools for girls, with 10,000 in attendance. Other Missions are, also, doing like work. It is significant that four-fifths of the girls that go to school in southern India are Christians. Educational work is evangelistic."

She quoted some facts from recent examinations to show how women in India were able to compete with men, in all fields of study. Out of 575 candidates for the B. A. degree, a girl stood first. Out of 641 for the F. A., again a girl stood first. Out of 1,361 matriculants, two out of the first twelve places were won by our own girls. "There is hope for India, in the education of her women. The day is not distant when Indian women will be doing work such as that now being done by the Woman's Foreign Missionary Society. Hindu and Moslem women are now holding conferences, inspired by Christian ideals, for the betterment of the lot of woman. Let your young people be educated on the subject of Christian evangelization, and be trained to give to this work. If our boys and girls could give a rupee each to the Jubilee, they can give eight annas a year to the cause of Missions. Providence led St. Paul to

Europe because you are practical ; and you were, in turn, to come to us who are dreamers. The union of the two, the practical and the mystical, will give us the ideal Christian. It is sunrise on the Himalayas. The vision of Christ is lighting up India."

Then followed a concerted demonstration. First, the Masters in Arts present among Indians, Miss Singh and Mr. Jordan responding ; next, the B. A.s, the F. A.s, and those who had passed the entrance to the university. By this time, a large company had gathered on the platform. Following these, came the graduates of Bareilly Theological Seminary present, a great host. To these were added the graduates from the Muttra Training School ; and last, in their places in the audience, arose hundreds who had been in some high school. It was a splendid sight. Some one said to multiply them by a thousand, in order to reach the facts concerning the scope and magnitude of our educational work.

Dr. A. B. Leonard came forward and, in a word, presented the greetings of Dr. T. J. Scott, and bore testimony to his great work for India, while at home in America. He also presented the greetings of Dr. D. O. Fox, whom he saw just before sailing.

### **Epworth League Rally**

The early afternoon of Tuesday was given to the Epworth League Rally. First, came a monster parade, with the banners of the various leagues carried at intervals. The procession, under the direction of the Rev. Mr. Fuller, Indian presiding elder and field marshal of the day, formed on the street that ran through the camp, marched out on the highway next to the native part of the city, turned down to the street next to the cantonments, and was then massed on the *maidan*, before the great tabernacle. There, each part could see the others. That was an impres-



Part of Epworth League Procession





sive and inspiring sight, as the army of three thousand viewed its component parts and caught a glimpse of its size. Boys and girls from the orphanages ; older young people from the schools ; men and women from the villages and the cities ; preachers and teachers, college graduates, missionaries, and visitors from abroad—all swelled the ranks of the host that marched and sang with the swing and tone of victory.

The program was a varied one. First, came a wedding of a young man and a young woman from two of the schools, just stepping out into the activities of life and founding in India one more Christian home.

Then came the regular order of exercises. The Rev. J. Gershom offered prayer, in Kanarese. The Moradabad League recited a psalm in concert. Mr. N. Jordan, B. A., read a paper on "The Hindustani Epworth League : its Origin and Field." The Rev. F. Wood, of Bombay Conference, read one upon "The League in a New Mission Field : How it Helps to Build." Miss Maxey, of Calcutta, discoursed on "The League in Practical Revival Work, in English Churches ;" and the Rev. W. P. and Mrs. Byers, of Asansol, sang a song in Bengali, the theme being : "We will take the banner of Jesus and march to heaven."

The Rev. Karl Anderson read a paper on "The League in an English Church, in Practical Mission Work." This was followed with a Hindi *bhajan*, by a company from Cawnpore. Mrs. F. W. Warne gave some very interesting facts and suggestions on "The Junior League in India ;" and Miss Gregg, of Muttra, was ready with a strong paper on "Consecrated Indian Christian Womanhood : the Call, Achievements, and Possibilities. "

Miss Constance Maya Das sang beautifully : "I leave it all with Jesus ;" and Mr. E. W. Fritchley, of Bombay, spoke briefly upon "What of the Sunday

School?" Mr. J. R. Chitumber, B. A., gave some account of the "Student Volunteer Movement in India," in which nearly 400 are already enrolled. Then came the Moradabad revival hymns, a gift apparently from God to these girls and boys, for it is original with them.

Mr. S. Earl Taylor presented the greetings from the Home League, and the program closed with the "Recessional," sung by a chorus from Isabella Thoburn College. It was an inspiring service.

### **An Interesting Event**

A ceremony not connected with the Jubilee program occurred in the church, at 4-30 P.M. The Rev. J. M. Lobdell, of the Burma Mission Conference, and Miss Helen A. Weed, of Drownsville, Rhode Island, were united in marriage, Bishop Robinson officiating, assisted by Dr. J. A. Vaughan and Dr. F. B. Price. The bride had accompanied the Jubilee party from America, and the bridegroom had already spent a year as a missionary in Pegu, Burma, where they expected to reside.

### **Reaching the people**

This was the subject of the five o'clock meeting. The Rev. Mr. Emberly, one of the fraternal delegates from the Presbyterian Church in India, who could not be heard the night before, was introduced. He said:

"As a student, I read more of your work at Bareilly and Moradabad than of that of my own Church. We are anxious for church union in India, particularly with the Methodists. You have splendid organization and fine plans. Your faith, enthusiasm, prayer, and experience make for splendid success. The songs you sing show your spirit. My counsel to you is 'Go on.'"

Dealing with the subject of the hour, Dr. J. C. Butcher said that there was no trouble in actually

getting into contact with the people, as they pressed upon us constantly. How to take Christ to the people effectually, is the problem. Missionaries who will be examples of the kindly patience of Christ, and illustrate Him who was meek and lowly, find them responsive. He told the story of Dr. Newton and the vase that his servant carelessly broke. It was expensive and beautiful, one which he highly prized; but, instead of scolding, he simply told the servant to remove the pieces. One whom he had often sought to lead to Christ was present, and was so impressed by his patience and behavior, as to accept the Inspirer and Source of such a life. And Dr. Butcher asked, "How long shall we be patient? How long has God been patient with you?"

The Rev. W. E. Horley, from Malaysia, told how they were reaching the Chinese by open-air preaching, by street chapels, and by the special work of distributing the newly discovered remedy for the opium habit—a very interesting story. "From 500 a day, they are sending it now to 2,000 a day; and 40,000 people have received it. Sales of opium have decreased in one district in one month by thirty-eight chests, of the value of \$37,000. One Chinaman said that the work was grand, and he would send \$500 to the Boys' School. Another, because the medicine had saved a relative, gave \$1,000 to the school. All this is proof that the Chinaman does not want opium. As a Britisher, I felt free to say out loud that the cursed traffic ought to stop. I called a meeting to utter a protest, which was attended by 2,000 Chinese. The present British Parliament, with more Nonconformists in it than since Cromwell's time, has declared the trade morally indefensible. China plans to end the traffic in ten years. The United States has arranged to stop it in the Philippines in three years. The end is in sight,

thank God! But we are having licensed gambling in the Federated Malay States, under Government control. It is continued because, there, the revenue is \$3,000,000 a year. We are glad that Robert Laidlaw, Esq., the other day, asked in Parliament a question that threw light upon the situation."

The Rev. L. A. Core, of Moradabad, said: "The problem of reaching the people is much the same, the world over. There is the common policy of delay. We are given all sorts of business, keeping books, looking after property, and other matters; and are in danger of having our great work crowded out. We must remember that we are here, first of all, to save souls.

"Caste difficulties hinder in the work of reaching high caste people. We should not so completely identify ourselves with one caste, as to shut ourselves out from the others. Fifty years have brought changes in methods. The old plan of discussing religions has been abandoned. We need a revival of *bazar* and *mela* preaching. We have a magnificent machine; let us use it. There are our schools. Out of 450, in a certain school, 300 are Hindus and Mohammedans. They have confidence in our schools. Let us have one man for each school, free from other work, to impress himself upon those in attendance. Our women, in their work, are wiser than we, having more missionaries for the same amount of service. On the other hand, we need more zenana workers. We are being greatly hindered, in many places, in gaining the men, because their women are not won; for the women are the great sticklers for Hinduism.

"Consider, too, our young people's work. One blessed feature of the revival among us is that there are so many volunteers for mission service, over 400 being now enrolled. India will, in our

day, be evangelized by her own sons and daughters.

“Personal work is, also, most important. Let us live right ourselves. No one can resist the logic of a holy life.”

The Rev. John Lampard, of the Mission to the Ghonds, told of his work. He said :—

“The Ghonds are a simple people, sparsely settled, shy, but accessible, spiritually, when reached.” He had gone away from populous centres, and lived in the jungle, in a house costing Rs. 100. He had won the shy villagers by his concertina. He had walked about, putting up at the houses of the head men of the villages, and so inspired confidence. The people came in crowds to see a white man go to bed, when they learned that he wore a different suit at night than what he wore in the day; and the crowd came back in the morning to see him reverse the arrangement. He gave a most interesting account of the temperance movement among these strange people.

The Rev. B. M. Jones, of Rangoon, told of the success in reaching the people of Burma who are so ready to listen to the gospel. Street-preaching is much employed there.

Mr. T. J. Ingram said that, as a layman, he wished the Board would send more overseers to help the missionaries. He stated that, as the present force was inadequate for the work undertaken, all the missionaries work too hard, and exclaimed: “They are working their lives out!”

### **Personal Responsibility**

At the closing meeting of the celebration, Bishop Thoburn presided. The theme was Personal Responsibility.

Miss Jenkins, of the Ohio Yearly Meeting of the Society of Friends, was presented as one of the

fraternal delegates. She said:

“You are a friendly people, and it is a pleasure to meet you. From you we have learned the joy of giving expression to our religious feelings. We have been closely associated with you, since a little band of us went to work in this land, our first missionary coming out under the care of Bishop Thoburn. We believe in the oneness of the body of Christ; and desire to work together in the unity of the Spirit.”

Coming to the theme of the evening, Dr. E. F. Frease, of Baroda, was introduced, and said:

“A missionary without a proper sense of responsibility is not a success. We are responsible to follow the teaching of our King. We are His ambassadors. The message that we bring is not of our devising. He sends us forth and dictates the message. Our responsibility is to deliver it. As ambassadors of Christ, we are responsible, also, to represent Him who hath sent us, interpreting His personality correctly to those who see Him only through us. And we are responsible to represent Him with the authority of an ambassador. We are to declare His will, His message, with the authority with which He has clothed us. We did not choose Him, but He chose us, and ordained us. We are responsible to reach the people. We ought to look for results. We are not called to a vain ministry. Herein is our Father glorified, that we bear much fruit. We are responsible, also, to shepherd the people.”

Dr. F. B. Price, of Calcutta, said:—

“Reference has been made from this platform to that grand consummation of the plans of God, when ‘they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.’ But, before that

auspicious day, you and I will be held in judgment as to whether we have ministered to the least of these little ones whom God has put within our reach. We are here because the Church has sent us. To her we are responsible for doing that for which we are maintained. To the splendid army of men and women who have gone before us in this ministry we are responsible, that this great and glorious work shall suffer no diminution in our hands. We are accountable to the people whom we are sent to serve. If they receive the gospel, we must take it to them. If, as Bishop Thoburn said, two-thirds of the heathen of the world are in southern and eastern Asia, what portion of these ought we to reach? Here is a measure of our responsibility. And we are responsible to the future. As the present has grown out of the past, so the future will grow out of the present. The destinies of the world are, for the time being, in the hands of those living. We are now responsible for them. As we shape them, so will they be."

Dr. F. L. Neeld, of Naini Tal, said :

"Our responsibility can be summed up in three great words: 'Teach all nations.' Missionaries are teachers of nations. Just now, I am thinking of Thibet." He read parts of a correspondence between the government of the United Provinces and the mission authorities concerning the admission into Thibet of our three women missionaries who are camped on the border, waiting for permission to go forward. Though the desired permission had not yet been granted, hope was expressed that this would soon come. Meanwhile, the responsibility was located, and we must wait and pray.

Mr. C. V. Vickery, of the Student Volunteer Movement, brought the greetings of the young people of America. He found in Paul's message to the Corinthians the definition of our responsibility: "Let a man

so account of us, as of the ministers of Christ, and stewards of the mysteries of God." "This," he said, "is our business, to be ministers of Christ, and stewards of the mysteries of God. We have had great blessings; let us share them. We who are from America, seeing what God is doing here among you and by you, have had a new vision of the possibilities of the gospel of His grace."

Mr. Roy E. Fuller, also of the Student Volunteer Movement, said: "The young people at home are beginning to realize their responsibility." He told of a young lady who was sent to a missionary convention, as a delegate from a young people's society, and was put on a committee at the convention, became interested, went home and organized three mission study classes, with a total of thirty-one members; and, already, of those brought under her influence, eleven volunteers for mission service had been enrolled. "I want to say that coming here has added to my responsibility. God has enabled me to see that I cannot be the same man when I go back."

Dr. Leonard said:

"We are units. Each has a responsibility he cannot place on any other. Our responsibility is measured by our ability and our opportunity. We are responsible to bring our natural ability to its best development. The prize-fighter understands that he must be at his physical best, to stand the assaults of the ring. The scholar attempts to develop his mind to his intellectual best. So, we must be at our best, spiritually. We must be filled with the Spirit. Have we been brought spiritually to our best?"

"As to our opportunity, I have thought that a note of warning was needed about going beyond our ability. We are not responsible for doing all that is to be done; but only for that part of it which is given to us to do by the great Head of the Church.



If the Board ought to double its forces in the field that is its own responsibility, not yours. The Church at home is responsible. I want to say that we can get the missionaries, if we can get the money."

Dr. Leonard then referred to Mr. Ingram, who, at a former meeting, had pleaded, as a layman, that the force of missionaries should be greatly increased, since those on the field were overworking themselves; and invited him to come to America, for a year, and tell the people of India's needs, pledging him an open door and a good hearing.

Bishop Foss was introduced and, referring to the length of the program, said:

"A certain Irishman, when he heard it stated that the last coach in a railway train was the most dangerous in which to ride, replied, 'Why do they not leave the last car off, then?' If I were the last speaker, I would be willing to be left off.

"I have written to the *Woman's Missionary Friend* that, if the people at home could know what we visitors are permitted to witness—the spirit displayed by missionaries and Indian Christians, that baptismal service, and these exhibits—no more argument would be needed; the church would furnish the means required for all we ought to do. You have great responsibility, in the embarrassment of riches of opportunity which you cannot carry alone. We must go home and do our best to arouse the Church to do her part in this great work."

Bishop FitzGerald said: "The text for the occasion is: 'So, then, every one shall give account of himself to God.' Often we speak of what other people ought to do. We say, 'I have done my part; now let others do theirs.' Let us remember that it is not possible for one to do more than his part. Each is to do all that he can.

"I am thinking, just now, of what we, the visitors

ought to do, when we get home, in the work of informing the Church concerning her opportunity in this land. A wealthy farmer once prayed, in the hearing of his son, for the conversion of the heathen. The boy said to him, 'If I had your corn-cribs, I would help answer your prayers.'

Dr. Goucher said :

"It is significant that this Jubilee celebration reaches its climax on January the first, and not on December the thirty-first. It is not so much a eulogy, as a prophecy. We are not here to write an epitaph, but to interpret a commission given of God to us, and to present Him personally to those to whom He sends us. Jesus said : 'I am the light of the world;' and, then, later, he said, "Ye are the light.' We must know Him, if we are to interpret Him. First, let us see to it that we have purity, and a vital relationship with him."

Bishop Thoburn said :

"As I look over the fifty years, during most of which I have been connected with the work, I see little but encouragement for the future. In 1851, there were in our field, in all Christian Protestant churches, fifty-one thousand communicants. God has given to us such success that we have now, in our own borders, nearly four times that number. Dr. Waugh and Mrs. Parker can remember when it took eight days to get from Calcutta to Lucknow ; now, the land is everywhere accessible over modern railroads. Many people of this land are discussing the probability of the whole country becoming Christian. Let us remember that this Jubilee is being celebrated in the hearts of thousands in this land who could not come here ; and millions in America are turning their thoughts to us at this hour. Without doubt, this is the most wonderful series of meetings which has ever occurred in the British Empire."

A letter was read from the Rev. Rockwell Clancy, of Muttra, who has rendered such signal service to the Church in India, as treasurer of the Bishop Thoburn Special Fund, and who, through serious and prolonged sickness, was prevented from being present. He said: "God's grace is sufficient; I am learning to submit." A suitable reply was directed to be sent to him.

The Rev. J. W. Robinson, secretary of the Jubilee Fund, presented the following report:

"When the Jubilee movement was inaugurated, we decided that, as an expression of thankfulness for manifold mercies attending the work, the sum of Rs. 150,000 should be raised in India, from among the communicants and friends of the Church, or an average of about one rupee per member. As our people are not well-to-do, financially, and this rate was not for adults and wage-earners alone, but for every man, woman and child, we decided that any amounts that could be secured from Government as building grants toward schools, given because of money contributed by the Mission for like purpose, should also be counted. Every effort was made to induce all our people and friends to help, resulting as follows:

<i>Conference.</i>	<i>In India.</i>	<i>Govt. Grant.</i>	<i>Total.</i>
	<b>Rs</b>	<b>Rs</b>	<b>Rs</b>
North India ...	18,500	56,500	75,000
North West India...	12,550	5,000	18,550
South India ...	17,589	...	17,589
Bengal ...	17,427	51,000	68,427
Bombay ...	32,000	15,000	47,000
Central Provinces...	7,103	...	7,103
Burma ...	19,000	50,000	69,000
Malaysia ...	7,750	17,250	25,000
Philippine Islands ...	6,300	...	6,300
	<u>138,219</u>	<u>195,750</u>	<u>333,969</u>

“ These figures are incomplete, and it is practically certain that, before the close of 1907, the total will reach Rs. 360,000, or \$120,000.”

Dr. E. F. Frease, statistician of the Central Conference, read the Jubilee Statistics, showing a total Christian community of 190,240 ; educational institutions of all grades, 1,519, with 41,759 pupils; Sunday-schools, 3,441, with 149,279 scholars ; missionaries and their wives, 240; W. F. M. S. missionaries, 109; other Christian workers, 4,972, or a total working force of 5,321 ; Epworth League chapters, 467, with 19,357 members ; 350 churches and 394 parsonages valued at Rs. 2,397,307 ; other property valued at Rs 5,753,028, or a total value of Rs. 8,150,335, on which there is a total indebtedness of Rs.1,039,178, or \$346,393. (For full report, see Appendix.)

A message of sympathy was directed to be sent to Dr. Parkhurst, Editor of *Zion's Herald*, who was ill at Baroda, and so prevented from being present.

Dr. F. B. Price, chairman of the committee on Resolutions, presented a series gratefully appreciative, in turn, of the official and unofficial visitors, the fraternal delegates, the committees, the Church press, the English-speaking and Indian Christians, the exhibits, and the Jubilee gifts ; and, above all, an expression of humble thanks to the Triune God; all of which were unanimously adopted. (See Appendix.)

The congregation arose and sang the doxology, Bishop Thoburn pronounced the benediction, and the celebration of the Jubilee of the India Mission of the Methodist Episcopal Church passed into history.



### III

## The Hindustani Services

Bishop F. W. Warne

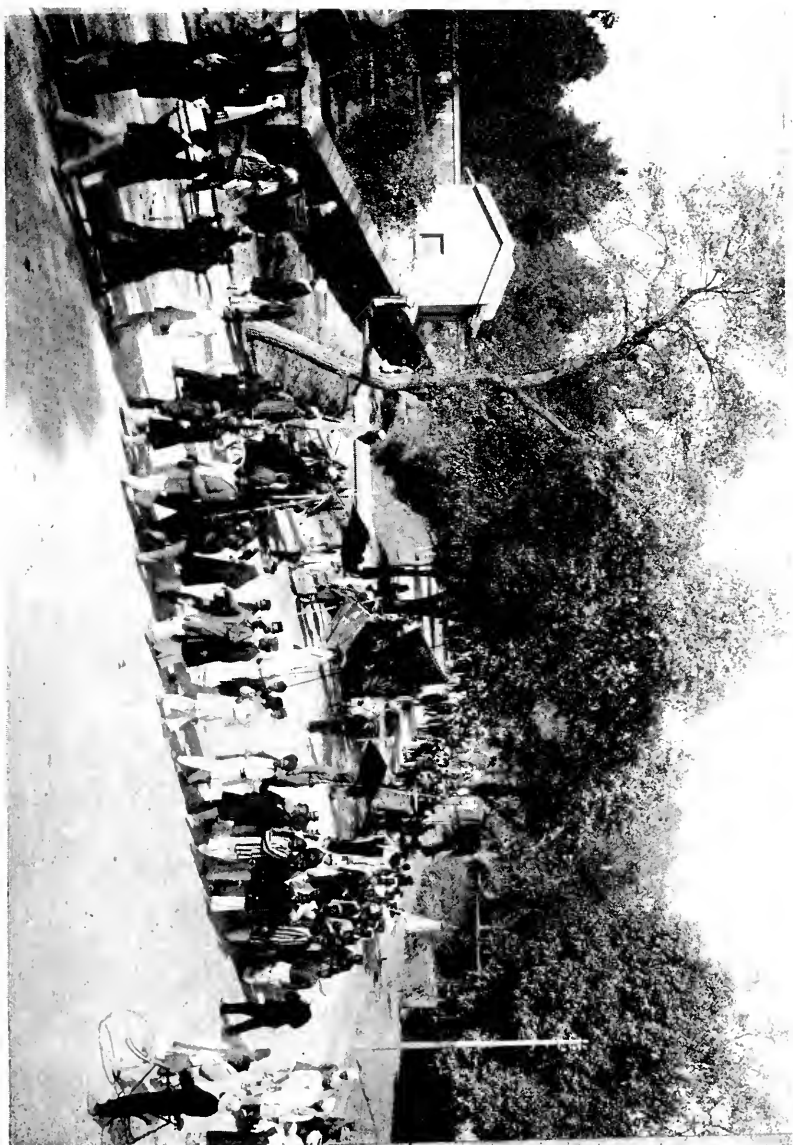
Apart from the united services, and because of the language difficulty, separate services in Hindustani were held for our Indian Christians in the great tabernacle, and simultaneously with the services in English, held in the church. At these Hindustani services there was an attendance of about three thousand Indian Christians, and hundreds of non-Christians stood around, watching and listening. In the congregation, were the leaders of over one hundred thousand of our Indian Christians, and hundreds of young people from our schools, who are in training to be our preachers and teachers. That the impressions received at these meetings would mightily influence the second half century of our Indian Church, was ever present in the minds of those who were responsible for providing speakers. Thus, two specific objects were kept in view; one, that through the medium of lectures, given by distinguished Jubilee visitors, and interpreted by the first graduate of our Reid Christian College, our Indian Church might obtain a wider outlook, a more intelligent understanding of work of the Home Church, and the sources of its missionary contributions; the other, that the revival fire now spreading in India, which our Indian Christians call "Our Jubilee Revival," might be fanned into a conquering flame.

For the furtherance of the first named object, the first lecturer was the Rev. John W. Butler, D.D., son of our founder and a missionary from Mexico.

He lectured, partly, on the Mission in Mexico, explaining the similarities and differences between our mission there and in India ; and, partly, on reminiscences of his father and mother, comparing the condition of the mission in India, at the time of his father's arrival, with the present, and the outlook for the future. He filled the hearts of our people with love, hope, and inspiration.

The next lecturer was the Rev. John F. Goucher, D. D., of Baltimore, who, because of his friendship for India, is well called by our Indian Christians " Our beloved Indian friend. " They might truthfully add a number of stronger adjectives ; for, during the past twenty years, he has given over one hundred thousand dollars to educational work in India ; and, therefore, a large percentage of the ministers of two great conferences are men who have been helped in their education through his munificent gifts. In his own inimitable style, he gave our people a vision of what the Home Church is doing for Missions, and what it costs ; inspiring the hope that yet greater work will be done for the evangelisation of India. He described what is being done by the Sunday-school children and by the young people in America. He also explained the efforts that are being put forth through conventions, courses of study, and general literature, to educate the people there ; and gave instructive incidents of sacrifices for missions. His lecture will long exert an influence for good.

The Rev. A. B. Leonard, D.D., who, as Secretary of the Missionary Society for twenty years, has been a staunch friend of India, greatly edified our people with a lecture on the work of the Missionary Society. His lecture brought the Church at home and in India much closer together ; and our Indian Church will have a more intelligent and hearty appreciation of what the Home Church has done for



Part of Epworth League Procession





her, during the past half century.

Mr. S. Earl Taylor followed with a lecture on Methods of Developing the Christian life, emphasizing, especially, Bible study, the morning watch, and the prayer-life. Who can estimate the value of the new conceptions of Christian development to our Indian Church? Mr. Vickery told of the great advance movement, by means of summer conventions, toward educating the Church on the subject of missions. Miss Butler explained the home side of the work of the Woman's Foreign Missionary Society, in a most effective and interesting manner. The heroine of the Jubilee, Mrs. Butler, enthused all hearts by her recital of the victories of the past, and by her cry "On to Thibet!" We hope that this course of lectures to the Hindustani people will bear fruit throughout the next half century of our Indian Mission.

To further the second object, evangelistic services were daily held, and greatly quickened the revival spirit. The Rev. W. Peters, an Indian presiding elder of a large district, reports that, as a fruit of these great services, preachers and teachers, with unusual zeal and courage, are pushing evangelistic work in the villages, and, in an entirely new sense, feel their responsibility for the salvation of India. I, too, see the transformation. In various places, the workers have spent weeks in praying for a divine preparation for their work. In towns and villages, the poor people have arisen out of sleep, and the fire of divine grace is in them. Their families and relatives are being filled with this grace. The people themselves, without any outside help, are carrying on the work, and a wonderful change is seen. My own heart is full of faith, joy, and hope. In another district, a gracious revival has broken out, through the aid of a layman who was before corrupt, but is now a spirit-filled worker,

Another Hindustani brother, who well represents our Indian Church, writes : " The secret of several passages of the Word of God were clearly manifested to me : 1. The excellency of the Church of God. ' The Lord's house shall be established in the top of the mountains . . . and all nations shall flow unto it.' When I saw the delegates from different parts of the world praising the Lord Jesus Christ, I was reminded at once that, surely, Jesus is superior to all other gods. All nations of the world are coming towards Him. 2. The parable of the mustard seed. How small is that seed ! But, when it is sown, it becomes greater than all other herbs, so that the birds build their nests in its branches, This, in India, is quite true. When Dr. Butler came, the Word of God was much despised ; but, now, that same Word is growing like a magnificent tree, and all castes of the people find shelter under it. 3. The little flock. Our Lord Jesus said, ' Fear not little flock ; for it is your father's good pleasure to give you the kingdom.' How comforting to Christians ! Although they are as nothing before the non-Christians of India, yet, to know that thirsty and hungry souls of this world have acknowledged Christ as King, and that we are His heralds, has filled us with great comfort.

" Other impressions and convictions are : 1. That the labor and prayer of the righteous are not in vain. When Dr. Butler came to India, who could have said that the Christian religion would be so soon and widely propagated ? This teaches me to be courageous. 2. What the Americans, by their love and sympathy, have done for us. We were stirred to save our own country. 3. The victory over the great nations of India. The people of other religions trembled, when the Jubilee occurred. There was a great disturbance when they saw that, in one day,

523 souls were baptized, and that the Christians were daily increasing. It is talked about in all directions, showing that India will soon be a Christian country."

The Rev. Mahbub Khan, of Kasganj, who has thousands of Christians in his district, and who had 461 present at the Jubilee, testifies: "The Jubilee meeting at Bareilly heightened the conception of the workers. They were filled with blessing, and their ideas greatly progressed in spiritual matters. A higher desire for service was created in them, so that they now confine themselves to the work of God. Their hopes were increased. Often, working continuously, they were sometimes discouraged; but, at the Jubilee meetings, when they saw a vast host of spiritual Christians, they were encouraged to believe that difficulties which seemed to them like mountains were but small particles. We expect success in our greatest attempts. Formerly, many thought the Christian faith a foreign religion; but now, they have learned that it belongs to India. Our people in the villages are all talking of the Jubilee. It is their custom to assemble at one place, after their daily labor, and to talk among themselves of what they have seen or heard, as, for example, the Sepoy Mutiny. Now, they talk about the Jubilee. The people from my district who were baptized at the Jubilee were more than three hundred. Many had been enquirers—some for several months, and some for more than a year. The relatives of most of them, and the friends and neighbors of some, had already become Christians. We thought it proper for the women, also, to go and be baptized. We let our Bible-readers accompany the women. Thus, the Jubilee benefitted our work more than the help of twenty more preachers. When they returned to their homes, they all began to spread the

news of salvation and to create desire in others to follow Christ. So we received a number of volunteer preachers; and through them, many others have become enquirers and are daily being baptized."

The Rev. W. R. Bowen, pastor of our Hindustani church in Bareilly, says: "The Jubilee was grand, effective, and glorious. It has been a source of much blessing to us, chiefly in seeing that God has so exalted the Methodist Mission in Rohilkhand, Oudh, and the whole of India. The humble writer is one of those who were present when Dr. Butler laid the foundation of the Mission. I was then a small boy. If, in fifty years, God has done so much, in another fifty years, all the people of India will be in the fold of God."

Another Hindustani brother says: "When the Epworth League procession went forth by thousands, and, with all kinds of Indian music, the people were shouting '*Hallilu-Yah!*', and '*Isa Masih ki Jai!*' (Victory to Jesus), I thought it was like the conquering of Jericho, whose walls fell as the people shouted. So the strong walls of India's wrong religions will fall. Non-Christians, in amazement, asked; 'What is this?' and 'Why are you doing it?' And they also joined the procession—they could not keep out—as if there was only one religion; and so it will be."

Mrs. Ingram's sermon, "Yoked with Christ," was greatly blessed, and the villagers talk much of Jesus being yoked with them in their work; therefore they expect victory. The watch-night consecration service was one of marvelous power. Truly, not only a new year, but a new era dawned, so far as our Indian Church is concerned. The Jubilee celebration would, in a large degree, have failed in its purpose, without the separate Hindustani services. They measured up to the high level of all else. From this elevation, the Indian Church received new vis-

ions, and, "yoked with Christ" will, with greatly increased intelligence, faith, and enthusiasm, labor for the evangelization of their own people.



## IV

### Special Papers

#### Welcome to Bishop FitzGerald

REV. SAMUEL KNOWLES

I have the great honor and privilege, as well as pleasure, of giving to you, Bishop FitzGerald, a most hearty welcome to our Jubilee, and to a better state of things than greeted William Butler, when he first came out to open the work of our Church in this bamboo city of Rohilkund, fifty years ago. Few, perhaps, sufficiently appreciate the fact that he came to India just at the right time. He came when a mighty crisis in the history of this vast empire was about to manifest itself. He came at the parting of two great ways: the one leading to the utter obliteration and oblivion of the honorable East India Company; and the other, to the taking over of the rule of that company by the Imperial Government.

One happy issue of that crisis was the glorious proclamation of her late Gracious Majesty, Queen Victoria, which gave freedom of thought and action to all religions in the land; but, especially, gave a wide open door to the free and peaceful preaching of the gospel of Jesus Christ. For, it must not be forgotten that the door had been, for a whole century, virtually closed. Did not this company refuse residence in Calcutta to the first Baptist Missionaries, and relegate them to a Dutch settlement? Did they not close the mouth of that saint, Henry Martin, and banish him to Cawnpore? Did they

not threaten to court-martial a general and a colonel for daring to speak of Christ to their sepoy?

It is a most dangerous proceeding for a nation, company, or individual, to stand in the way of God's work, and try to frustrate His saving grace. Why, a man may as madly stand before an express train going at the rate of a hundred miles an hour, and push it back into immobility, as try to stand in God's way, and stay His Almighty hand, when he is moving across the destiny of a nation, or moving in the hearts of a people. Yet, though they did not realize it, this was what the company, "Bahadur", was really trying to do. For, were not God's people praying long and earnestly for an open door, that His Word might have free course and be glorified? And God's answer to their prayers was the literal fulfillment of the words of Christ: "I came not to send peace on the earth, but a sword." On the terrible night of May 10th, 1857, in Meerut, I saw that gleaming sword, in the hand of the grim rider of the red horse of Revelation, sweep through the station with fire and blood, and groans and death.

Many have asked me the cause of that great meeting. I have answered them as Victor Hugo did, when some one asked him why the French lost the battle of Waterloo. "It was not Wellington; it was not Blücher; it was not Napoleon; it was God!" So, with all reverence, I have said that the cause of the Mutiny was God. It was God pouring down an answer to the prayers of his saints, as we read that he sometimes does, in "the thunders, and voices, and lightnings, and earthquakes" of the great Sepoy War,—driving William Butler and his family from their work and home, in Bareilly, to run the gauntlet of the red-handed rebels of the station and the wild beasts of the forests; to scale the giddy heights of the Himalayas,

in order to find refuge in the beautiful lake-valley of Naini Tal; and causing the Parsons 'and Knowles' families, and Miss Caroline Richards, to flee for their lives, amid scenes of fire and blood, to seek protection in the British lines.

It was that revolution which gave to India her present open door, for the untrammelled progress of the gospel. It was William Butler who so opportunely and successfully entered that open door; which now permits us to celebrate this Jubilee, and affords occasion for welcoming you, Sir, to our peaceful function.

### Welcome to Dr. Goucher

MISS LILAVATI SINGH

We are glad today because, among the many new friends who are met to celebrate our great feast, there are some whom we have already learned to know by face, as well as to honor by name. We have not forgotten the presence among us, less than a decade ago, of our trusted and loyal friend, Dr. Goucher, the sympathy, inspiration and encouragement of whose visit are an abiding possession of the Indian missionaries to this day. We welcome you again as one whose gifts and prayers and unselfish service have had no small share in bringing about the triumphs which we here celebrate, and as one who has earned his right to a place in our midst by his love for India.

When I was first asked to say a few words of welcome to you, on behalf of the educated women of India, my inclination was to refuse; for there are many others who could do it better. But, after further thought, I felt that I was the woman who ought to welcome you. For, was it not your generous help, given to Miss Thoburn fifteen years ago,



which enabled me to come to the Isabella Thoburn College? A portion of Miss Thoburn's letter, written sixteen years ago, will explain my meaning. She wrote: "Last Sunday, I heard an inspiring sermon on the life of St. Paul, and I saw so vividly the power of a life that counts all things lost for the sake of Christ and His blessed gospel. It is the life I cannot but choose for myself; but, with the thought of being soon in India again, my heart prayed that God would give me my girls, as co-workers, on this principle of self-denial for Jesus' sake. I thought, first, of you and Sorat, and, then, of others who have been greatly favored in opportunity. And here was your letter on its way to tell me that you were not satisfied with secular work. I thank God, and pray that He may lead you in a way that will glorify Him and extend His kingdom. About the time you were having your struggle and writing to me, a gentleman here, who is himself president of a woman's college, and who is much interested in missions, offered to give Rs. 75 monthly, for a year, to a *native* teacher in the Lucknow College. Will you come to Lucknow next year?"

So, I came; and, therefore, it is fitting that I should welcome you on behalf of the women of India. I come to thank you on behalf of the women, and on behalf of the men. For years, your generous help made it possible for the little village lads to go to school. The bright and promising ones among them went to the boarding schools; thence to the theological seminary; and some, even through college. Life is life, and intellectual life is intellectual life, whether it be a tiny spark kindled in the mind of a village lad, or a noon-day blaze, such as we have in our college-bred young men. The difference is only of degree, not of kind. The children of these village lads who went to your school

will be college-bred men.

Another fact, for which we teachers in the girls' schools desire to thank you, is that, on your suggestion, the Teachers' Institute of these provinces was started, which has been such a blessing to various schools; and we do not know yet what it will become. It is just in its infancy.

The interest which has brought you and the other travellers from distant shores to rejoice with us in the victories that have been won for our King—what is it, but the spirit of Christ's love? In the midst of your comfort and blessing, you have not forgotten that which Christ never forgets—a great world of sin and suffering and need, waiting for the healing of His touch. You have heard His loving voice saying: "Other sheep I have which are not of this fold: them also I must bring;" and, for His sake, you have given money, prayer, toilsome service, and even loved ones; in answer to His call.

There are unexpected gaps in our great feast to-day. The faces of some who greeted you on your former visit are no longer here. We cannot help being sad; but we remember that these loved ones, in their place of glory, share in our rejoicing over the harvest which crowns their years of faithful sowing.

This assembly, from distant parts of the earth, is a slight forecast of that time when "they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." The west stretches hands of love and helpfulness to us in our need; and we, too, hope to help lift up others as needy as ourselves.

There are many in the western land whose service we remember with gratitude to-day; but none whose devotion to the missionary cause has been more unwearied, whose response to our needs more gener-

ous, and whose mind and strength were more unstintedly given to this great work. We therefore bid you thrice welcome, and extend to you such cordiality of fellowship as the hospitable and warm-hearted East delights to offer to her guests."

### Message from China

**Mrs. Francis Theodore Brown** (*née* Ruth Sites,  
formerly of China)

Less than a week before we started from our New Haven, Connecticut home, on this wonderful trip, Rev. Wm. H. Lacy called, who, to-day, was to have brought you greetings from China. He spoke with intense regret that slow return of health would make it impossible for him to attend this long-anticipated Jubilee. I little thought, however, that I, a simple private in the great army of Jubilee guests, should be called upon, in his place, to voice the greetings of your great sister mission. But I am glad to serve China at any time and in any possible way. Born of missionary parents within her borders, I belong to her in a peculiar sense. Besides, India and China have always been interlinked in my knowledge and interest, from earliest childhood. Your veteran missionary, Dr. T. J. Scott, was a classmate of my father, in Ohio Wesleyan University. At about the same time, both of these earnest, true-hearted young men became interested in their brothers across the seas. Dr. Scott decided to give himself to mission work in China; while Nathan Sites felt his whole heart drawn out in desire to serve India. Dr. Scott read all that the meagre libraries of the day afforded regarding China and the Chinese, while my father studied Hindustani, and acquainted himself with the

needs and conditions of India. I have never known what transpired in that chamber of mysteries—the Missionary Board,—but, in 1861, Nathan Sites went to *China*; and the following year, Dr. Scott came to *India*. Serving *China* with unswerving devotion, loving her children with the “constraining” love of the Master, even laying down his life for the cause of Christ in her midst, yet *India*, his first love, was never forgotten. From my earliest recollection, the INDIAN WITNESS was a regular visitor in our home circle and the success of our workers and the advance of the work were an oft-mentioned theme in family prayer. In 1884, my father had the great joy of visiting all your mission stations, and of knowing personally the land and the workers he had so long loved. My brother, retracing, two years ago, the footsteps of his father, passed through your field, and sent home to us such fascinating accounts of all he saw and heard, as to whet keenly our own desires to see this great and unique land. As Bishop Thoburn has said, our work throughout southern and eastern Asia is, in reality, all one. You of India are favored beyond measure in the backing of a Christian Government, with its civilizing influence and progressive régime. Railroads facilitate your travel, police protect your rights. We of China work under a heathen government, with an effete civilization. But China, to-day, is in the chaos of a formative era; and God’s workers there face marvelous opportunities. That very remarkable woman, the Empress Dowager, has recently issued an edict prohibiting foot-binding; also, the sale and use of opium; and commanding the observance of the Sabbath as a rest day, one in seven. It seems but yesterday, when even missionary workers smiled at the audacious faith of one who opened a school for high class heathen girls, requiring that they should *pay* their own board and tuition. To-day, even in our

Christian boarding schools, each pupil pays *something*; while full fees are charged for day pupils and others able to pay, and the applications are far beyond our accommodations. More than this, the Government is establishing schools for *girls*, in all the larger centres; while, for its youth, the old fashion of memorizing the ancient classics is done away, and schools and colleges teaching western sciences have been established. Even the great and famous Government civil service examinations are now based upon something more nearly resembling what the rest of the world considers a modern and practical education.

These new conditions require in the missionary worker keen insight, wise aggressiveness, sanctified common sense. You will pray for your brothers and sisters over yonder, as they pray for you; and, in order that you may more fully appreciate what China is, and what we are doing for her, we invite you all to attend the great Centenary of Protestant Missions, to be held this coming April, in Shanghai. One hundred years ago, Robert Morrison, the first Protestant missionary, landed in China and began work. Could he revisit the China of to-day, he would exclaim: "What hath God wrought!" God is One; the work, in whatever land, is the same, and is done for the One Master. Let us be so united, in interest and in spirit, that we shall present an unbroken front against the forces of unrighteousness, wherever found!

"For mankind are one in spirit, and an impulse bears along  
The round earth's electric current, the swift flash of right and  
wrong.

Whether conscious, or unconscious, yet humanity's vast frame,  
Through its ocean sundered currents, feels the gush of joy, or  
shame:

In the gain, or loss, of one race,—all the rest have equal claim."

## Edinburgh Medical Mission Society

Rev. W. M. Huntly, M. D., Fraternal Delegate

My presence to-night, as a delegate from the Edinburgh Medical Missionary Society, may cause some to ask the reason. Months ago, when I learned of the Jubilee, I said to myself, "God willing, I'll be there." Though more than twenty years in India, my spheres of labor in Rajputana never brought me into personal touch with Methodism. When I came to Agra, to take charge of the Medical Mission Institute, I found an enterprise there in which the daughters of Methodism played the chief part. Through Mrs. Wilson, I learned to know the work and the girls. Perhaps, many here are not aware that the success of the Dufferin scheme for helping Indian women has, in the past, depended on the native Christian community. While girls from the Hindu and Mohammedan communities were welcomed as students by Government, more than 80% of the girls are from Christian families; and, of these, again, Methodism furnishes nearly all. Without her daughters, the scheme would not have prospered. When we consider that the Dufferin Association is near akin to mission work, we will agree that, in practice and aim, it represents the best Christian spirit of the Empire. It speaks well for the standard of female education in your mission, and for the spirit of the girls. Stationed at Agra, and privileged to take regular Bible classes with these students, even if others doubt the wisdom of girls being encouraged to enter work fraught with temptations, I hold it to be God's work, and congratulate the Methodist Mission on the share it has taken; claiming as a reason for praising God that these Methodist daughters have faced the difficulties, and are doing a great work. Engaged as I am in training young men for medical mission

service, Methodist lads have passed through my hands; and, while sister churches represented here rejoice in their relationship to Methodism, I can say that her lads have been helping the churches that claim to be her father and mother. While training lads from all churches, our society rejoices in helping to equip your children for fighting the Lord's battle. It was an American missionary, Doctor Parker, of China, who proposed the idea of our Society, and, when I wrote my intention to come here, the committee at once sent, through me, their cordial greetings. We rejoice in all that God has wrought in and through the Methodist Church. Government itself might have sent a delegate to thank you for what your children have done, in connection with the Dufferin Association. While I was drawn to Methodism by what I found in Agra, these happy, solemn days with you have impressed me beyond all expectation. This Jubilee speaks of liberty, a liberty that ushers us into a new world. The sight of these hundreds of baptised converts makes us dream of the new life of liberty which, indeed, they already have. Is it too much to dream that, ere the centenary of your mission shall have closed, the word will not be Liberty, but Empire—the Kingdom of our Lord accomplished here in India?

### Epworth League

**Letter of Greeting from Dr. E. M. Randall,**

*General Secretary of the Epworth League,*

*Chicago, Ill., November 23, 1906.*

To The Epworthians of India :—

On the occasion of your glorious Jubilee, the Epworth hosts of America send you their greetings. To our brothers and sisters, the devoted missionaries,

bound to us by the double tie of blood relationship and kinship in Christ Jesus, we send assurances of continued and increased support, and of frequent remembrance in our petitions at the Throne of Grace; and we pledge you to recruit and multiply your forces with the gift of our lives. To our brothers and sisters, the Christian native young people of India, we send our loving greetings, and rejoice with them in the marvelous blessings that, through them, have come to the people of God.

We bless our Lord Jesus Christ that in Him we are one, and that in us the extremities of the earth are being united in heavenly unity.

The Christian youth of America clasp hands with the Christian youth of India. We press you to our heart in Christian love. With you, we renew our devotion to the great Saviour of mankind, to make the marvelous progress in India during the past fifty years a prophesy of the future for the whole world.

In behalf of the Epworthians of America, I am,

Your brother in Christ,

Edwin M. Randall.

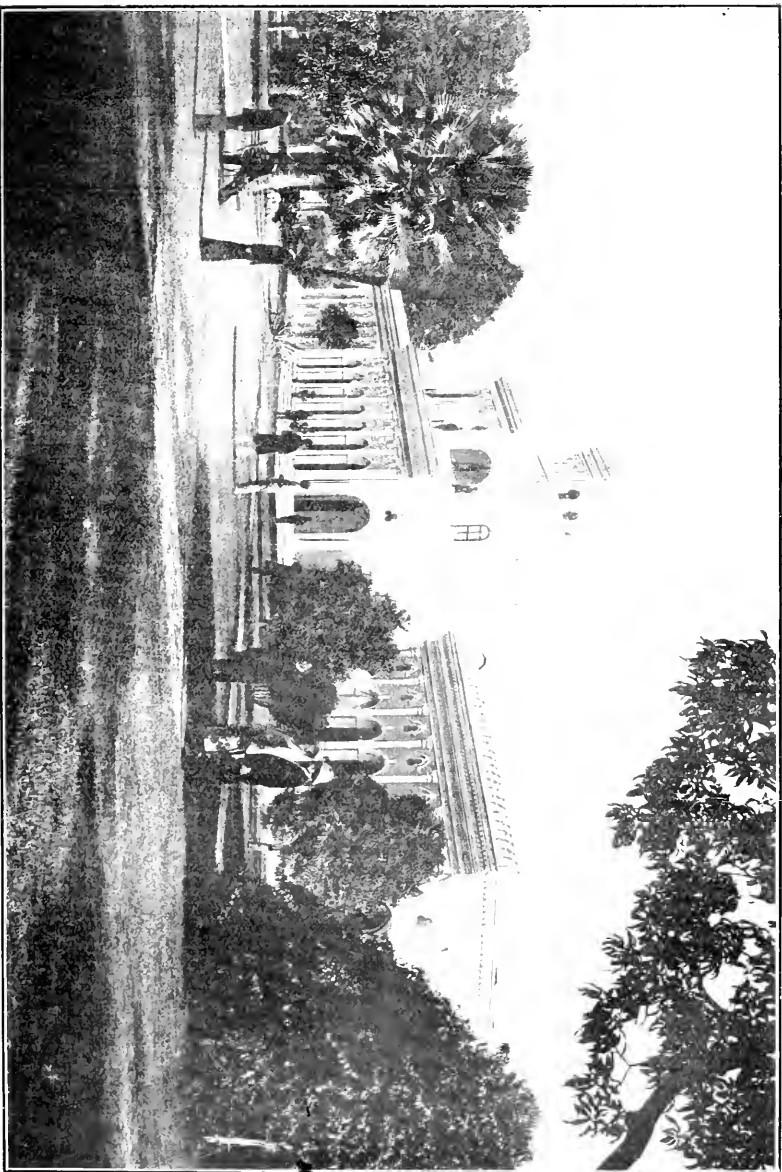
#### **Letter of Greeting from Dr. T. J. Scott**

*To the Friends in the Jubilee Assembly at the Fountain Head of Southern Asia Methodism:*

*Greeting.*—As one of the few whose memory and toil bridge the half century of Southern Asia Methodism, I must, in behalf of Mrs. Scott and myself, put in a MS. appearance amid your jubilation. This is the only privilege now left us.

My plan for the mission field was formed when Dr. and Mrs. Butler sailed for India; and, when they had disappeared in the Himalayas from the storm of the Mutiny, I studied the map to get some idea of where the veil of mystery had closed over them. The storm over, and the work fairly in hand again,





Bareilly Theological Seminary



we were among the early bands of missionaries that made up the pioneers. As much of our work was in the seminary, after its organization in 1872, as the first Methodist institution of the kind in Asia ; and, as other survivors of those early days will tell the story of other foundation-laying, I may give some reminiscences simply of that enterprise. I have a vivid image of the west tract where the seminary buildings and church stand—the tall elephant grass, dismal with the hideous, nocturnal yelping of the jackal—where the treacherous wolf, too, lurked for some hapless child. I never can forget the piteous wailing of a Hindu mother whose child was snatched away, just behind the mission house.

Our first class in the seminary was formed, in 1872, in the low *adobe* buildings erected on part of this jungle, for an industrial training-school. Weaving, dyeing, carpentering, smithing, shoemaking, and even printing, occupied the haunt of the jackal and wolf. The most suitable of these rude buildings was converted into our theological hall and chapel. Others formed the dormitories. Some of the original structures are still in those lines, now much extended. That was “the day of small things.” The memory of that humble clay-tiled hut is dear to me. Over the door of entrance we had, in large letters, the Greek of “Redeeming the Time,” as an incentive to promptness and industry. At the further end of the hall, in view as one entered, was inscribed “Holiness to the Lord,” in Hebrew, Greek, and Hindustani. Into that building notable visitors, civil and ecclesiastical, came, from time to time,—Sir William Muir, then governor of those provinces, with condescension and unfeigned interest ; R. Calcutta, *i. e.*, Bishop Johnson, Anglican Metropolitan of India ; and our own Bishop Harris who, I remember, was somewhat scandalized at our poor quarters. Bishop Johnson

asked if any of the students knew the Greek text over the door, and was much interested when someone read it for him. Afterwards, Sir Charles Crastwait, when governor of the provinces, visited us, and was instrumental in securing us the playground to the north. Near by is a large tank into which the mutineers threw the murdered Europeans. It was then surrounded by a marsh, reeking with the drainage of the city; but is now a fine municipal garden, laid out in memory of the Diamond Jubilee of Victoria, Queen-Empress. It is a south lung for the city and a ramble for our students. In time, the humble hut gave place to Remington Hall, followed, later, by Earnest Hall, the gift of the worthy Kiplinger family, in memory of a son. Friends in New England and New York sent money for Butler Hall, completing that group of buildings. Mary Staunton Collins Hall, for the woman's department, came still later, in honor of the wife of Mr. T. D. Collins, our munificent contributor to missions.

My memory runs back to our first class of students. We began with 16, in 1872, and carried through a "game eleven," who took their diplomas in '74, after a tug of three years. That, too, was a "day of small things," the third of a century ago. Several of that first class, after a good fight, have "joined the choir invisible:"—Hasan Ali, a converted Moslem and sharp debater; the gentle Peter Gray; Joshua Saul, of stately style in preaching, perhaps conscious of an honored name; and the graceful, noble Antone Dutt, eloquent as a preacher, and the first missionary of our India Church to a distant province. Of the survivors, William Peters, the athlete of that class, is now the successful presiding elder of the Budaon District; Matthew Stevens, the sweet singer, is the careful pastor of the Lucknow Hindustani Church; and Frederick William Greenwald

is a plains-man of the class, who has wrought well for years on Himalayan heights. It will be interesting to see how many of the class are in your Jubilee assembly. Including those of a partial course, over 500 preachers, some 73 teachers, and 400 women, have passed out from these halls.

Mrs. Scott began the woman's training classes before there was any building for that work. She gathered the women on the verandah of the mission bungalow, where the youngsters, babes in arms, and upward, practised voice culture and gymnastics; while the mothers were being trained for future co-pastors and evangelists. Time brought the Mary Collins Hall, and these classes, more important, Bishop Thoburn used to say, than the men's classes, emigrated to better quarters. In this woman's department, during their connection with it, invaluable service has been rendered by Mesdames Waugh, Mansell, Sen, Dease, Neeld, Bare, and Mrs. Mansell, the present incumbent. In the seminary, "brethren beloved" have wrought faithfully in building up this institution and in training these men. Their personalities come before me:—Drs. Waugh, Mansell, Sen, Messmore, Neeld, Bare, Dease, and Mansell, Jun.; and the staff of India brethren who have taught so successfully in this "School of Prophets" for their own country.

The influence of the school has been widely extended. Workers trained here are scattered over a large part of India. One who has observed their career closely, wrote:—

"It has been said of Bishop William Taylor that he let Methodism loose on the millions of India. How little, however, would have been accomplished, if we had not had a body of thoroughly trained men, natives of the country, who have manned station after station, circuit after circuit, 'till now, they are found in all the important centers of our work. In places so

remote from Bareilly, as Lahore, Calcutta, Bombay, Hyderabad, our graduates are found. In the sacred cities of Muttra, Brindaban, Hardwar, they are preaching the simple story of the Cross to bigoted priests of the temples. In the strongholds of Mohammedanism, the haughty *moulvi* finds himself obliged to defend his faith against the native Christian preacher, to whose words the people are giving credence. In the ranks of other missions, as in the London Mission, the Scotch Presbyterian, the Wesleyan, the Salvation Army, our graduates are found, and they are highly prized. Time would fail to tell all that has been accomplished through their agency, in the last twenty-five years ; but this is only the prelude of what is to come. To God be all the glory !

I see, by the death-roll of the various classes, that a number have fought the good fight and finished their course. Their graves are in many provinces and prominent cities. Some fell in the Punjab, land of the brave Sikhs; some, in Rajputana, in the Central Provinces, on the banks of the Ganges, or far up in the Himalayas. Others died in the royal city of Delhi, and in Agra, the capital of Akbar the Great. Thus, in plain and mountain, in hamlet and city, they fell preaching the evangel of life. The career of some was short; while others fell bronzed with age and battle-scarred. My earnest wish and prayer is that the *Alma Mater* of these men, living and dead, may be enabled to rise fully to the great demand upon her, and achieve far greater results, in the half century upon which she is now entering. With even one missionary chair endowed, I would feel that my place in a loved field is not vacant, through my absence. Mrs. Scott and myself rejoice greatly with you all in the jubilation of a glorious half century of success.

*Ocean Grove, N. Y., U. S. A.,*  
*November, 1906.*

T. J. Scott.





**Collin's Hall, Bareilly**



## V

### The Exhibits

**Rev. B. T. Badley**

If Bishop Oldham's characterization of India, in its relation to Asia, is correct, and India is regarded as the "Heart of Asia," then the Jubilee celebration which centralized so many controlling forces, even for a few days, in this great throbbing heart, must have an incalculable effect upon the Christian Church in Asia. The story of the magnificent events of the Jubilee celebration has been already told; but, thus far, no description has been given of the unique exhibits which were so interesting a part of the great occasion.

During the year 1906, much time and effort were devoted to collecting and preparing these exhibits, with the result that they formed one of the most interesting features of the celebration. On no previous occasion has our Church in India seen, in one place, such a wealth of material wherewith to illustrate her many-sided work. Would that the whole might have been transported to America, in order to arouse missionary enthusiasm! To those who gave the time and attention to these exhibits, which they so well deserved, there was afforded such an insight into the actual work of our Mission as, under ordinary circumstances, could not have been obtained without months of extensive travel and a large outlay of money. This article undertakes only a survey of these important exhibits.

**Trophy Exhibit**

The primary object of this exhibit was to present to the eye some of the most striking external evidences of the power of the gospel to break the shackles both of hoary custom and false religions. Here were collected, from various parts of India, all manner of discarded articles which could illustrate the transforming and renewing power of the Christian religion. One hall was completely filled with such objects of interest.

The idols were the most striking and impressive of the trophies. Including large and small, there were over a hundred, varying in height from three feet to six inches,—large idols which had held honored places in temples; and small images which had occupied sacred nooks in people's homes. There was the real *graven* image, cut out of marble and stone; there was the deftly molded idol made of brass or other metals; and there was the rude figure of wood,—all speaking of those who are likened to them.

The chief gods of the Hindu pantheon sat there in dumb indifference, furnishing a marvelous instance of the mighty triumphs of the gospel, in this land of heathen altars. There were *Ram*, the great warrior, recognized and adored by all Hindus, with the rescued *Sita* at his side; *Kali*, the destroyer, her tongue still coated with a representation of blood, caged, mute, and helpless; *Krishna*, the comely profligate, conqueror of the hearts of millions of women in this vast land, exercising his charms in vain; *Parvati*, standing disconsolate, and *Surja*, representing the rising sun, looking only on the splendor of a Christian conquest; *Ganesh*, with his elephant's head and many hands, sitting powerless; while *Shiva*, with his share in the Hindu trinity, all unheeded; *Amba Mother*, claiming to prosper her devotees and

protect their children, appealing in vain ; and the imperturbable *Buddha* dreaming on, not knowing that his kingdom and philosophies alike were, in India, relics of a by-gone age.

These images, and many others, spoke volumes to those who saw and understood. Nor were the idols mere curiosities ; for most of them had received years of devotion and adoration from misguided people. Hindu shrines, or temples, had, in some cases, yielded their most sacred treasures to deck a Christian triumph. What all the military power of Great Britain would not dare to drag from a Hindu temple, hands which had ministered at those very altars, and, afterwards, had been lifted up in holy adoration to the risen Christ, brought now to indicate the thraldom left behind forever. There were Indian Christians in that hall, who had bowed before such images. While looking at the large image of *Ram*, with his victorious bow and arrows in his hand, the writer was thrilled by the words of a woman who said, as she came and stood before the idol : “ So here you are, old *Ram*—here’s where I find you ! What power do you claim now ? ” This was said in the vernacular, and, to the question : “ Did you once worship him ? ” the woman said : “ I have been a Christian many years ; but, when a child of seven or eight years, I was often taken by my parents to join in the worship of this idol.” Truly, the anti-missionary tourist should visit such places.

In addition to the idols, there were, among the trophies, all manner of discarded fetishes and objects of superstitious veneration,—rosaries and necklaces, begging bowls, and sacred tridents,—the emblems of Hinduism ; flags, with mystic devices which had flapped in the breeze over thousands of fanatical heads ; vessels, which, for generations,

perhaps, had done service in temple rites and ceremonies ; great mats of artificial hair worn as a distinctive badge by religious devotees ; amulets, charms, and instruments of self-torture ; baskets borne by Hindu pilgrims for the purpose of carrying water from the Ganges ; all these, and many more, met the visitor's eye. Nearly everything was labeled, for ready information.

Peculiar interest attached to one class of trophies. Reference is made to the cut-off *chutias*, or long locks of hair worn by Hindus on the back of the head, as one of the chief outward marks of Hinduism. A number of these were in the exhibit. Here was a marvelous proof of the power of Christ. What all the swords of the British army in India would not dare to cut, had been severed by a pair of scissors held by hands of love ; that with which a Hindu would rather die than part, had here been brought as a willing tribute to the constraining love of Christ.

#### **Educational Exhibit**

In an adjoining hall was the educational exhibit—in itself an education. The aim was to give an idea of what is being done in the schools and colleges of this mission field. Every department of the work was represented, from the kindergarten to the highest grade of college work. On entering the door, the first object that met the eyes was a sign which read : " Our Chief Text-Book—the Word of God." On a table, immediately under this sign, were arranged twenty-five or thirty Bibles, in the chief languages of Southern Asia ; and, on a table near-by, gospel portions in the various vernaculars. The story which these told is an eloquent one—that, in the 1,500 educational institutions of all grades, to the 40,000 pupils of our schools, this Word of God is

being daily taught, in a score of different languages. The Bible is, indeed, the chief text-book; for it alone is used in *all* our schools. There was a rich recompense to those who stopped and examined these Bibles. To the scholarly mind, it afforded a rare opportunity to compare and contrast so many varieties of the printed Word.

The next object that would naturally attract the eye was a large motto in bold letters, on the wall opposite the entrance. It read as follows: "The Founders of our Educational Work."

Above this were hung four life-size portraits. On the left was that of the Rev. J. H. Messmore who, from 1861 to 1871, labored in Lucknow, laying the foundation of our school work in this land. Next to this, was a picture of the Rev. B. H. Badley, who took up the educational work in Lucknow, in 1878, and, in ten years, had founded our Christian College in that city. He stands, therefore, as the pioneer in our higher educational work. Next in order was the portrait of Isabella Thoburn, who founded the great and unique institution in Lucknow that bears her honored name, and thus became the pioneer of the higher education for the women of India. Lastly, was to be seen the picture of the veteran, Rev. T. J. Scott, representing theological education. To his life and work are largely due the existence and prosperity of the Theological Seminary at Bareilly.

High on the wall, to the right, another striking motto read: "Our real educational exhibit consists in the thousands of trained young men and women, who have gone forth from our schools." The truth of this statement was impressed upon all who, on the occasion of the educational program, had the privilege of hearing from some leading representatives of our educational institutions.

A little lower down on the same wall, three long lines of names indicated the languages in which our work is conducted. The list included twenty different languages, that most recently added being Bhotia Thibetan. Evangelistic effort is carried on in more than twice this number ; but, the fact that systematic teaching, in all the common branches of school work, is conducted in twenty languages, involving the use of as many different kinds of text-books, gives some idea of the variety of conditions which are here confronted. Samples of the text-books, printed in the various languages employed in our schools, were displayed on another table; while, on still another, were to be found many specimens of copy-book writing in the different languages, and samples of drawing done in our schools. On the wall to the left, as one entered, was a large map of India, illustrative of the educational work of our Church in the Empire. By means of crosses, stars and dots, the location and number of our colleges, high schools, and primary schools, was clearly indicated. In another part of the hall, some fairly good modeling work was on exhibition ; while the centre was occupied with a fine display of kindergarten work of all descriptions. Commercial education was also well represented, ornamental and display type-writing being especially fine. Every available foot of wall-space was covered by a splendid collection of photographs showing school buildings, faculties, and students.

#### **Press Exhibits**

These consisted of a large assortment of work turned out by our publishing houses at Lucknow, Calcutta, Madras and Bombay. Books, magazines, newspapers, pamphlets, tracts, photogravures, line-block work, wood-cuts, and all the varied products

of the modern press were there represented. These publishing houses speak in a dozen different languages to hundreds of thousands of people, in no uncertain tone, both of the riches of grace in Christ Jesus and the light of a Christian civilization. This great work is done in silence, but the good accomplished by them is incalculable ; and their share is glorious in winning this heathen land to Christ.

### **Industrial Exhibits**

Some critics say that the Methodist Episcopal Church, while emphasizing the educational and evangelistic side of mission work, has largely overlooked the industrial phase. Such critics should have seen the products of some of our industrial schools. It was a fine exhibit and showed that our lads in this land are capable of turning out not only good, solid work, but, in many cases, that which proves exquisite skill.

Among the articles in the Industrial Exhibit, furniture of a large variety preponderated. This was made of both wood and metal, being of fine workmanship and finish. Of special value and beauty was a handsomely carved table with a brass top on which was engraved a large map of India, showing the chief points of interest and presenting, in relief, the busts of William and Mrs. Butler.

Another interesting display was that of splendid carpets and rugs made at the Boys' School in Phalera, Rajputana. Some were exceedingly fine. Other articles of interest included the steel implements and tools, the walking-sticks and souvenir napkin-rings, made of wood taken from beams of the original "Butler House," the first house built by our Mission in India. Ornaments, vases, writing-desks, boots and shoes, picture-frames, and much other ware, both interesting and valuable, invoked

high appreciation.

### **Woman's Handiwork**

We will not attempt to describe, in detail, this exhibit. The almost endless variety of beautiful articles that a needle and thread in the hands of a woman can turn out, was well represented and thoroughly appreciated, as shown by the large sales. Many of the purchases made there by visitors from America will, for months and perhaps years, tell in the home-land of the work of our industrial schools, and help to show that, in the development of the head and heart, the hands have not been over-looked.

Such is a very brief review of the chief points of interest in the exhibits. Their educative and inspirational value cannot be determined; but, certainly, those who came to the celebration with vague notions, went away with information which will long continue to exert a powerful influence.





## VI

### Work of the Woman's Foreign Missionary Society

#### Evangelistic

MISS BUDDEN, PITHORAGARH

There are three points we will consider: The necessity for evangelistic work, equipment required, and the results that may be expected.

Where zenana work has been carried on for many years, few converts have gladdened the hearts of the workers; although they have had the comfort of feeling that many women have died believing in the Lord Jesus Christ, even when they lacked the courage, or the opportunity, to confess Him in baptism. But, at the best, the number reached is much smaller than in evangelistic work; for, in one case, it is only the members of each household, while, in the other, the whole community of a village or street. The message is received more gladly because listening is perfectly voluntary, and not as in the zenanas, the condition upon which the women are given the secular teaching which they really desire. Lastly, without this itinerating among the villages, the Christian Church could never be built up; as many places where the men have become convinced of the truth of Christianity through the preaching, the women violently oppose their accepting the new religion. And, even when they are obliged to come within, the family continue their heathen practices in the home, because they have nothing of real faith in the Lord Jesus.

The equipment includes four essentials: First, a band of intelligent, consecrated Bible readers who feel themselves honored by being chosen for this service, and who are willing to bear any thing, and do any thing, that they may have the privilege of preaching the gospel to their fellow creatures. They must be women who are loving and cheerful in their tents, and who, daily, by Bible study and prayer, prepare their hearts, before they go out to speak words of love to sinners. *It is possible* to have such a band of workers, if the girls in our schools are trained to feel that, just as the vocation of a preacher is the very highest for a man, so that of a Bible-reader is for a woman. And who can doubt this to be the most Christ-like? Did He not go from village to village? Is it not written in Mark 1: 38: "Let us go into the next towns, that I may preach there also: *for therefore came I forth*"?

As these women go out, two and two, I feel that all I can do is multiplied three or four times. The clean attire, sweet songs and faces of the Bible women prepare the way for the message they give; and, yet, they excite less curiosity than a foreigner, and of course, have no difficulty with the language.

Other necessities are medicines, magic lantern and books. For, the service to be Christ-like, must be for the body, as well as the soul. Christ healed thousands who did not accept Him; and, yet, in so far as He "healed their diseases," He saved them from the power of the evil one "whose works He came to destroy." There is no country where disease is more persistently ascribed to the devil than in India; and every case of healing is a distinct triumph, because, if no human help can be found, the patient is certain to resort to the worship of demons to secure the desired end. Is it not written every where that Christ not only preached, but also healed? Was He not the first medi-

cal evangelist, as he was the first great missionary? It is not necessary to have a trained medical worker; as many simple remedies relieve much suffering, and the Bible readers can be taught to use them in a way that will give them much influence with the people. The magic lantern is necessary, because it gathers the people together in the evening, when they are at leisure, and can hear the consecutive story of the fall, the flood, the call of Abraham, and, then, the birth, life, death, resurrection, and ascension of the Lord Jesus; thus impressing on their minds the fragmentary teaching of the day, by means of the pictures which to them are a revelation and a delight. Books and tracts are invaluable, because, when the evangelist and her band pass on, they leave the written word behind, which will be read and read; and, when they return, will insure them a warm welcome and a more intelligent interest.

As to results, they depend entirely upon how far the evangelist and her workers have learned to be *but* instruments, that the Spirit of God may use them. It is a great joy to feel that we are "preparing the way of the Lord," by spreading the knowledge of His love and sacrifice. We have many tokens that our labor is not is vain. And when the revival comes to the places where we have worked, it will find the people ready to yield to the influence of the Holy Spirit; because they well know the Saviour to whom He will lead them, when made to realize their sinfulness. May the Lord increase those bands of His hand maidens, so that the news may spread rapidly; and the glory be to Him who alone is worthy!

### Medical

DR. EDNA BECK, PHALERA

Since the beginning of the Christian era, medical

work has played an important part in the history of missionary effort. The example, as given by the Master Himself in caring for both body and soul, has been followed by the different organizations which have sent their representatives to spread the gospel among the heathen. The Woman's Foreign Missionary Society recognised the great need of medical work among the women of India, and one of its first representatives was a medical missionary. In company with Miss Thoburn, Dr. Clara Swain arrived in Bareilly in 1870, there to begin a work which has proven one of the most fruitful of the society. At the end of the same year, the presiding elder of Bareilly District wrote in his report, "Miss Swain's work as a medical missionary has more than met with the success we had hoped for. Attention has been arrested and a very kindly feeling awakened by this form of missionary work. Zenana work for a half dozen missionaries has been opened in the city. This work is a marked success."

The work under Miss Swain continued to be successful. There had long been felt the need of trained assistants, and Dr. J. L. Humphrey was constant in his endeavor to train Hindustani young men and women for this service. The question of establishing a medical school was much agitated at that time. The work which Dr. Humphrey was enabled to do makes, in itself, an interesting story. When Dr. Swain arrived, she organised a class of sixteen girls from the Bareilly Girls' School, and gave them a three years' course of medical study. In 1871, His Highness, the Nawab of Rampur, gave to the mission a donation of a large house and forty-two acres of land, for the purpose of establishing a hospital for women. The following year, the hospital, costing approximately Rs. 10,000, was erected. In connection with her work, Dr. Swain was called to the



Representatives of the Woman's Foreign Missionary Society



native state of Ketri to attend the wife of the Raja. While there, she felt definite guidance to accept the position of attending physician to the royal family, with full privileges to work as a missionary. After having been connected with the Woman's Foreign Missionary Society for fifteen years, she gave up her work in Bareilly and spent the remaining time of her life in India in Ketri, where she had a large influence for good among the people of that State. Among the medical missionaries who have had charge of the hospital since that time are Misses Christancy, Bryan, McGregor, Mrs. Dease, Misses Lewis and Gimson. The work has steadily grown and, by means of it, thousands have heard the gospel message.

Medical work in Moradabad was begun, in 1876, by Dr. Julia Lore, who carried it on very successfully in that needy city. Her efforts also extended to the neighboring villages which she visited. One of her medical helpers was a girl trained in Dr. Humphrey's class in Naini Tal. Later, the Moradabad plant was left in the hands of two native assistants who were under the supervision of Mrs. Parker. Miss Monelle was soon sent out, and, in a very short time, had organised an immense work. When Dr. Monelle, later Mrs. Mansell, gave up the work, Mrs. Parker was again given supervision over the native assistants. Other medical missionaries followed, the last of whom was Dr. Sheldon, who was transferred to Muttra in 1892. Dr. Jennie Craven was, for a time last year, a great help.

While in Muttra, Dr. Sheldon opened a small dispensary in Brindaban, which she visited twice a week. In a little rented building in that city, she laid the foundation for the medical mission which Dr. Emma Scott has, in recent years, so successfully carried on. In 1898, a dispensary and bungalow were built on the property belonging to the mission. Money is

at present being raised for a hospital. The purpose in establishing this mission at Brindaban has been to open the way into the homes of the people, and to win and rescue the Bengali widows who there frequent the Hindu temples. This purpose is being accomplished, and Dr. Scott has, in an unusual way, won the confidence of the people of that most bigoted city.

In 1888, Dr. E. Ernsberger began work in Gujarat, and, five years later, she was succeeded by Miss Hodge. Possibly in this field, more than in any other, the evangelistic work has been done by the medical missionary. Dr. Hodge, in company with her Bible reader and assistant, traveled from village to village, spending most of her time out in the district. She was prominent in the measures for the prevention of bubonic plague, having so gained the confidence and love of the people that they were willing to submit to the dreaded inoculation.

The history of medical mission work in Pithoragarh is full of interest. Dr. Gray was appointed to that place in 1875, and later, Dr. S. S. Dease. Both of these men were especially interested in training young men and women as assistants. Two of the members of Dr. Dease's class still remain in Pithoragarh. It was not until recent years that a doctor was sent by the Woman's Foreign Missionary Society. In 1893, Dr. Sheldon was appointed as medical missionary to Pithoragarh. After her furlough, two years later, she was transferred to Bhot. This left the station again without a doctor; but, through the efforts of Miss Budden, money was raised for a small hospital and dispensary, which, when ready were placed in charge of Miss Hayes, one of the members of Dr. Dease's medical class. Dr. Mary B. Tuttle was sent to Pithoragarh last April, and is carrying on a most successful work there.



In Bhot, on the borders of Thibet, Dr. M. A. Sheldon has been working for years. Already, she and her co-workers have visited Thibet, and they have succeeded in gaining the confidence of some of the people, even some of the priests being friendly to them. Two years ago, a dispensary was opened in Phalera by Dr. Edna Beck, and, this year, a sanitarium for consumptive girls was built in Tilaunia, a small station between Ajmere and Phalera.

The history of our medical mission everywhere shows the same results—hearts and homes opened to receive the gospel message.

## Literature for the Women of India

Miss Kate A. Blair, Tamluk

When talking of reading matter for the women of America, or of England, one has in mind, practically, the whole nation of women and girls. In this land, unhappily, it is not so. Of the nearly one hundred and forty-five millions of India's women, less than a million can read at all; or, scarcely more than one in a hundred and fifty. And, of those designated by the census as "literate," there are all shades of learning, from the highly educated and accomplished, of whom there is a small and increasing company, to the village girl who can but just spell the words in her primer. Moreover, of those who read, not many love to do so; and, too often, they are content, if they can make out a postcard received occasionally from the father-in-law's house.

In this paper, I shall only mention what I personally know. And, since I am not acquainted with the Hindustani-speaking women of the United Provinces, or the Parsis and their sisters of Bombay, or the Tamils of Madras, or the women of the Cen-

tral Provinces ; and, since it has not been possible to inform myself upon their conditions, I shall confine myself to Bengal. Here, as I have observed them, the women are very much the same. Where I am stationed, there are frequent transfers, and I have formed acquaintances from many places.

When the women can and do read,—and there are, in the aggregate, many who take pleasure in books,—what is there for them? If I go to the Bible House, Calcutta, in search of reading matter for Bengali readers, I find what? Tracts for free distribution, a great many ; little pice books, stories and moral essays, the substance of which is good, but not fresh, and not compelling ; some higher priced books, but, like the others, not so attractive that many are willing to buy them. Perhaps they would read them if put in their way. If I look for gift books, I find a few in rather attractive bindings, chiefly translations, like the “Holy War,” and “Pilgrim’s Progress;” and a few books of travel, like “Journeys about India,” translations from the Madras books, and a few stories ; but the display is pitifully meagre, compared to that upstairs for more favored mortals.

Among the Bengalis there have arisen numerous authors who are supplying the reading public with books. Some are poets and novelists of fame—men of “light and leading,” as the English educated Bengalis are fond of saying—whose writings are indeed, a credit to their country. Others are not so good ; some, trashy and unwholesome, with a false outlook on life, if not really bad. But, the women and girls who like to read, read these books. I have seen a young girl, who had been in our own school, literally devouring books of this character. I could not tell whether, indeed, those she found so fascinating were of the best or worst,

as I had no opportunity to examine them. No doubt, both would find in her an equally greedy reader. Of course, all these books are written from a Hindu standpoint.

Is this the only literature accessible to Bengali women? No, for there remain the newspapers and the periodicals, which they may read, if placed in their way. One is surprised at the intelligent interest taken in current events, even by some who cannot read, but who depend on husband, or son, to give the information. There are also a few little magazines, monthly or fortnightly papers, put out by the different missionary societies. Our own publication, the *Woman's Friend*, is printed in five editions, representing the leading languages of India. Each has its own editor, and is independent of the others, meeting the needs of its particular constituency, as its editor sees them. I have received copies of the *Marathi Friend*, and have seen the others; only to know that they are neatly printed and attractive. But, having served for several years as editor of the *Mohila Bandhub*, the name of our Bengali paper, and having kept in touch with it since, I may speak a word concerning our own *Friend*.

When I was in charge, the *Mohila Bandhub* was far from realizing my ideal. I dare say that the present editor also feels the same. And now, with more experience and knowledge, if I were again to edit the same paper, unchanged from what it was, I should be more dissatisfied with it than ever. I find no fault with it, as at present managed; and I think that it is appreciated by those who read it; having heard expressions of satisfaction, and noticed it being eagerly read by our own workers. Still, there is room for improvement. The paper is not, primarily, for our own workers;

but to reach our Hindu and Mahomedan people. We should be doubly glad if, not only the women, but the men, too, were eager to read it. We wish also, to induce them to pay for the privilege; but, to do so willingly. How can this be done?

Is not the eagerness of the women to know the news a hint to us? The freshest and most interesting items should be furnished for their benefit—not only short notes, but occasional articles, enlarging upon important events, and setting forth the news of the day,—briefly, so as not only to interest the readers, but, also, to free their minds, as much as possible, from the wrong impressions too often given by their own papers.

The women are beginning to like English recipes, and are quick to appreciate anything new in their own cooking. Hints in sewing might be given them, and, also, illustrations. But, one must devote her whole time to this work, and have something to spend for blocks. With such bait, it has been my dream to make our *Woman's Friend* a magazine for which many women would regularly subscribe, and as regularly read. Moreover, these people are neither Christians, nor eager readers. How can we expect them to become so interested in purely Christian books and papers, that they will sacrifice for the sake of reading them? The wonder is that they sometimes do.

Once, while home on furlough, I chanced to express the hope that there would some day arise for our women here another "Pansy." This caused a flutter of amusement. But, seriously, I believe that a series of Pansy books—not translations, but thoroughly indigenous, with their familiar household setting, and their pure and wholesome teaching—would be of great value to our women. Somebody may be getting ready for that place. I hope

so ; and should like to see the first one of the series run as a serial through the *Mohila Bandhub* ; for nothing is so certain to lure readers on, from week to week, and from month to month, as a good serial story.

Limits of time and space will not permit me to enlarge on other dreams for our women. But, I will mention one ; though I am afraid it will never be more than a dream. It is a history of India, so simple, and yet so true, that, reading it, women and girls would get such a knowledge of their own country as, now, they have no means of acquiring. In these days of more or less false patriotism, surely the women should be given a chance to know more about the object of such enthusiasm.

Let us not consider this matter of literature for the Christian and non-Christian women of this land, as of small moment. Let us give to them as wide an outlook, as inspiring and uplifting a view of life and events, as possible, whether through story, history, or fresh presentation of current news. Let us, by any means, give them this outlook !

## Zenana Work

**Miss Elizabeth Nichols, Bombay**

The earliest method of evangelising higher class Hindu women was known as zenana work, meaning personal visits of missionaries to the secluded inmates of Hindu and Mohammedan homes. Exactly when and by whom this work was initiated, cannot be determined ; but it is generally thought that the credit for unlocking the first zenana should be given to the wife of the Rev. John Sale, missionary of the Society for the Propagation of the Gospel, in Calcutta, in the year 1737. The first

single lady to commence zenana work was Miss Cooks, who came to India under the Church Missionary Society, in 1822.

Aside from all educational efforts, the work in zenanas has been, since the days of Mrs. Sale, the favorite channel of direct evangelisation. Yet, after gazing long at the land, we have not obtained more than a glimpse of its women; though the women and girls are everywhere, literally swarming. We all recognise the temporary nature of zenana work; but believe that, as long as the system of seclusion of child marriage and kindred evils prevail, which compel the children to be taken out of school at an early age, this kind of teaching will be necessary. It is no longer necessary, however, for us to conceal our true motives, in teaching the women to read. The women know and accept the fact that, in order to be taught to read, they must take Scripture lessons and learn to read the Bible. In the early days, nearly all of the zenanas were opened by means of the crochet-needle. Now, for the sake of friendship, the women are glad to receive us into their homes, and often make us sharers in their joys and sorrows. Personal influence, the world over, is the strongest. We can often best teach the women by showing them that we are their friends, and by having heart-to-heart talks with them. The question arises, Has there been any improvement in the condition of women, during the past ten years? Yes! some progress has been made. Some time ago, while standing at the Bori Bunder Station, in Bombay, I watched a wedding party starting for home. In their midst was a little girl not more than eight or ten years old, with pale, drawn face, and eyes swollen with crying. While saying goodbye to her mother, her little frame shook all over, as if in intense agony; and well she might

fear, as there was great uncertainty what awaited her at the other end of the journey. In 1891, a child of ten years might enter the marriage relation. In 1892, after great agitation, the age of consent was raised to twelve years. Two more years of child life ; two more years for physical development !

For ten years since then, nothing more by legislation; but, something has been accomplished by agitation. The leaven of progress is still quietly pervading thought and action. Communities in the north and south have made fourteen years the limit. There is also agitation in states, communities, and families ; and the time is not far distant, we hope, when the brides of India will be women and not babes. But, so long as these conditions exist, it is imperative that zenana work should be continued. In the city of Bombay, the people among whom we work are chiefly the Bene-Israelites, Parsees, Mohammedans, and the high caste Hindus. Of these, the Mohammedans are very seldom allowed to go to school, and, if so, only for a very few years, when they must enter into seclusion. In the homes we visit, there are many hidden believers; and the question arises: Should we encourage our zenana women, who have become Christian at heart, to leave home, husband, and friends, in order that they may become baptized Christians? For some years, we visited one young girl who was an earnest pupil. She expressed a desire to accept Christianity, but her people opposed. She was made to marry, but was soon widowed; and again told her teacher that she would now be free to do as she liked. But, as soon as her brother heard of her intention, he immediately made arrangements to remove her from Bombay to Muscat, and, in a little while, she was married again to an old man. She still corresponds with us, and the burden of her let-

ter is a deep desire to get back to the city, where she can once more have Christian fellowship.

Another native woman, who had been under conviction of the Spirit for some time, had reached the point where she was willing to leave home and friends and confess her faith by baptism. On the morning she had arranged to come to the bungalow, by some means or other, the male relatives heard of it, and, by noon, had her on the train speeding away to Surat. The only word from her since was a post card which ran as follows: "Dear Madam, I love Jesus Christ, and tried to confess Him by baptism; but was not allowed to do so. Please pray that sometime I may have an opportunity to do so." In our home, not long ago, as the Bible lesson was being given, the listener was greatly stirred, and then, as the hymn "What a Friend we have in Jesus!" was sung, she arose, with hands clasped behind her, and began to pace the room; then, abruptly facing us, said: "It is quite true that Mohammedanism is a religion of the sword, and Jesus Christ's, a religion of grace and truth. But, I know nothing of the outside world, and cannot face the persecution that would follow confession." And, in a whisper she added, "Your Bible says, 'He that loveth father or mother more than me is not worthy of me,' and I would rather lose my own soul, than give up my children."

Oftentimes, the most bigoted women become the most earnest students of the Bible. A few months ago, an examination was given to most of our women on the Life of Christ, and, out of all the number, three Hindu ladies took one hundred marks each.

Earnest prayer is needed that not only these women may have an intellectual grasp of the truth,



but that the eyes so long blinded by Satan may be opened to "Behold the Lamb of God, which taketh away the sin of the world."

## Boarding Schools

**Miss Anna E. Lawson, Ajmere**

The term boarding-school conveys a very erroneous idea, if one has in mind the well-equipped and fashionable schools bearing that name in the home land. In India, especially in vernacular work, there is very little difference, so far as the school is concerned, between a boarding-school and an orphanage, as the fees paid by the parents meet a small part of the expenses, and, in most of our schools, both classes of children are found.

We have no system of common schools in India ; hence, the only way to educate our Christian girls is to gather them into centers, and thus conserve the limited force and means at the disposal of the mission. These educational centers have multiplied rapidly in recent years, and their great usefulness is everywhere recognized.

It seems a long way back to that early beginning at Moradabad, with Mrs. Parker's two historic little girls who constituted the first embryonic boarding-school. Now, they are found in every conference. North India leads in numbers, with institutions at Bareilly, Budaon, Bijnor, Gonda, Hardoi, Lucknow, Moradabad, Sitapur, and Shahjahanpur, in the plains, and Pithoragarh, Pauri, and Naini Tal, in the hills, with about twelve hundred pupils. Northwest India comes next, with schools at Ajmere, Allahabad, Cawnpore, Meerut, Muttra, Aligarh, and Phalera, with more than one thousand pupils. Bombay Conference has centers at Baroda, Godhra, Telegaon and Poona, with

about seven hundred girls. Bengal Conference has schools at Asansol, Calcutta, Darjeeling, Muzaffarpur, and Pakur, with over six hundred scholars. Central Provinces Mission, at Basim, Jabalpur, Khandwa, and Raipur, has five-hundred pupils. South India Conference has schools in Bangalore, Kolar, Hyderabad, Madras, Raichur, Jagdalpur, and Vikarabad, with nearly five hundred,—making a total of four thousand five hundred pupils, not including many who attend as day scholars. Burma, Malaysia, and the Philippines, whose statistics are not included, would greatly increase the total.

In 1903, there were forty-three European and Anglo-vernacular schools, which might be considered as boarding schools, aside from a large number of day schools; and most of these institutions are housed in comfortable and commodious buildings, on property belonging to the Woman's Foreign Missionary Society. A great army of young people are in our schools to-day, preparing, we believe, for lives of great usefulness. Doors of opportunity are opening everywhere, for all who are capable and trustworthy.

India, like China and Japan, is awakening and being stirred by a zeal more akin to patriotism than ever before in her long history. Now is the day of opportunity for India's own sons and daughters. This awakening is coming, also, to the women of India; and the desire, on their part, for an education has increased, during the last ten years, by leaps and bounds. Moreover, the desire for their education is even stronger in the minds of the educated men of India. It is no longer considered a disgrace to know how to read, as it formerly was when this accomplishment was thought to be the peculiar right of the dancing women. The subject of female education is engaging the earnest attention of the Directors of

Public Instruction, not only in British India, but in the Native States. A plan of itinerant teaching in the zenanas is under consideration in the United Provinces—a method of instruction familiar to our zenana mission workers. A Maharani of South India has established a college for Hindu girls. The Begam of Bhopal is an enthusiastic patron of the education of women, and has in her employ teachers trained by Christian young ladies who themselves were taught in our mission schools. The successful and popular Normal School of Lahore, which, at present, contains sixty bright and beautiful Hindu and Mohammedan girls, has for its superintendent and moving genius the niece of a former principal of our Bareilly Theological School. Away across the sandy desert at Bikanir, we find a flourishing girls' school, founded by the enlightened Maharaja of that place, full to over-flowing with the brightest little Hindu buds of promise, searching in vain for efficient teachers, and ready to take Christian ones, if they were only available.

But, what has all this to do with mission boarding schools? Much every way. Avenues of approach, hitherto closed, are opening on every hand. Barriers of prejudice are breaking down, and days of golden opportunity are at hand. What a great responsibility, then, rests upon those who have charge of these institutions? How imperative that they should be far-seeing and wise, and plan great achievements for the future! The boarding-schools are the training ground for our young people, who are to be prepared for a great campaign. Here, more than anywhere else, characters are to be molded, gifts and talents developed, dispositions refined and disciplined, and ideals inspired, so that they may be fully equipped for the vast work that lies at the door of all who are found worthy and ready.

## In Memoriam

## Mrs. Lois S. Parker, Moradabad

It seems fitting, at this time, while we are rejoicing over what has been accomplished for the women in our mission field during fifty years, that we should at least recall the names of our departed sisters, who have, in greater or less measure, aided in securing the success for which we give thanks to-day. This can be little more than a roll call.

Maria Bolst, the first martyr of our church in India, who had commenced work with Mrs. Butler, fell not far from where we are now met, a victim of the Sepoy Rebellion, because she was a follower of Christ.

Mrs. Melissa Jackson was the first of our missionary sisters to find a grave in this land. From the midst of heathen darkness in Budaon, after short but earnest service, she went to the land of light and glory. She was soon followed by Mrs. Minerva Rockwell Thoburn, who came to India, in 1859, as Mrs. Downey. Mr. Downey lived but a few days after their arrival in Lucknow, giving up his life before commencing hoped-for service. Mrs. Downey, after a short married life with J. M. Thoburn, in Naini Tal, where she did much for the women and girls, passed away, Oct. 30th, 1862. She left this message, "Tell my missionary sisters that I had hoped to live and work with them; but I am happy to die." In a short time, she was followed by Mrs. Marilla Pierce, who arrived in Calcutta during the Sepoy Rebellion and commenced work in Naini Tal. She was the first superintendent of the Girls' Orphanage. Her last message to her missionary sisters was: "Tell them to be holy, and do all they can for the poor degraded women of India." These three devoted women were called away within two months, in 1862.

Mrs. Maria A. Bourne came to the mission in 1859.

Her work was in Lucknow, Shahjahanpur, and Naini Tal. It was her prayer that she might be spared to work until the heathen children under her care had found the Saviour. The inscription on her tomb in Rockford, Ills., is "Seven years a missionary in India."

In 1867, Mrs. Martha Terry Jackson, after only three years' service, laid down the work she had learned to love.

The decade from 1870 to 1880 left five vacancies. Mrs. Lydia M. Waugh, after eleven years of active pioneer work in Shahjahanpur, Bareilly, and Lucknow, returned with her children to the home land. While there, preparing to return to India, in 1872, she was suddenly stricken down, and the Master said: "It is enough,—come up higher."

Mrs. Annie E. Mansell, after eight years of consecrated devotion to work for women and girls, departed for the home of her childhood, leaving a group of heathen and Christian women weeping that she could teach them no more. She was anxious to live for India; but ready to die.

Mrs. Mary Jane Whitcomb Wilson, after spending the best years of her life here, returned home to rest; but found her rest in heaven.

Miss Lucilla Green, M.D., after serving for some time in the Bareilly Hospital, married Rev. N. Cheney, pastor of the English Church in Naini Tal. She commenced work in her new home with zeal and energy; but, after a few months, she fell a victim to cholera, and was laid to rest in the old cemetery in Naini Tal, near the grave of Mrs. Minerva R. Thoburn.

Mrs. L. Mansell, after a few months of visiting girls' schools and zenanas in Cawnpore, went to join the hosts of heaven.

From 1880 to 1890, there were thirteen deaths. Mrs. Caroline Cherrington gave her short service in Sitapur, where she superintended Bible women, in the

early days of mission work.

Mrs. Rachel Weatherby, whose service was in Moradabad, Bahraich, and Pauri, left the field on account of her husband's health, and did her last work as a pastor's wife at home.

Miss Henrietta B. Woolston, M.D., commenced work in Moradabad; but soon failed in health, and never recovered.

Mrs. A. Mc Henry, after several years' service in Moradabad and Bijnor, with failing health, returned to the home-land, where she passed away. Her memory is engraved on the hearts of the native people she loved and for whom she worked.

Mrs. Sarah A. Judd came to India, in 1859. Her fields of labor were Moradabad, Bareilly, Lucknow, and Naini Tal. It is said that the great work of her life was that of influencing the missionaries and native preachers to seek for a higher standard of spiritual life. Her last days, after her husband's death, were spent in her old home at Candor, N. Y.

Mrs. Dema Stone Ernsberger, after four years' service in the Bombay Conference, died saying, "There is not a cloud in my sky."

Miss Lizzie Pultz was the first lady appointed to special zenana work in Moradabad, where she labored five years; and is still remembered in the homes she visited.

Miss Hattie Kerr's appointments were in Bareilly, Bijnor, and Shahjahanpur, from which latter place she returned home, and soon went home to God.

Miss Florence M. Nickerson, after six years' earnest work in Lucknow and Pithoragarh, was obliged by serious illness to leave India. She hoped to reach her friends at home; but God called her, before she had gone far on her voyage, and she was buried at sea. Miss Rowe, who was her traveling companion, wrote of the burial:—"The steamer stopped, the

captain read the burial service, and, while the moon touched with soft light the waters of the Gulf of Aden, we laid her down, in hope of the resurrection."

Mrs. Bessie Bond Allen commenced work with high hope, in Calcutta ; but disease soon caused the reluctant home-going, where she only lingered one week.

Mrs. Eva Winters had but one short year on the Bombay field, during which time, in her spirit and life, she gave promise of being a true missionary.

Mrs. Kate D. Hopkins was welcomed to the English Church, in Cawnpore, where she toiled for two years. Her death was said to be one of wonderful beauty and glory.

Mrs. Mary M. Rudisill was the first editress of the *Tamil Woman's Friend*. She was an earnest worker in Madras, where she triumphed gloriously when she knew that her end was near.

From 1890 to 1900, thirteen names are again recorded. Miss Margaret Layton, of whom it was said that "she was ready to go to the cannon's mouth, or the stake, if need be, to uphold the truth," found her first work in the Calcutta Girls' School, and, afterwards, in Cawnpore, from where, a victim to cholera, she went to receive a crown.

Miss Clara A. Downey, after eight years of very efficient work in Moradabad, Bareilly, and Sitapur, started for her childhood home ; but, in California, the message came that her work on earth was finished, and she passed over to the "Beyond."

Mrs. Charlotte P. Clancy labored in Lucknow, Agra, and Rangoon. Failing health compelled the home-going ; and, after some time spent in California, with no improvement, she went to her friends in Michigan, where she sweetly fell asleep, trusting her dear ones to God's loving care.

Mrs. Addie Kaulman, daughter of Mr. and Mrs. Weatherby, gave her young life for work in India ;

but her service was very short. She and her husband died of cholera, within a few hours of each other.

Mrs. Sara Fleming Dease spent most of her mission life in Pithoragarh and Bareilly. The call to meet the Saviour she loved and served so well came suddenly, and she was laid to rest in the beautiful cemetery at Naini Tal.

Mrs. Mary Hughes Ernsberger, with loving hand and heart, aided in laying the foundation of the present successful work in Madras. As Mrs. Ernsberger, she carried on the work in Gulburga with zeal and energy, establishing an orphanage for children saved from famine. She quietly passed away, to be forever with the Lord.

Miss Mary Carroll was, for some years, an earnest worker in Bombay. Pure, noble, true, and efficient, were said to be the characteristics of this successful missionary, who, for ten years in this land, seemed to live for others. She died in Madras, June 12th, 1897.

Mrs. Emily Caldwell Gilder was a missionary's daughter, and she fulfilled, with loving patience and faithfulness, the duties of a missionary's wife.

Mrs. Charlotte Ann Curties' mission life was spent in, or near, Madras, where she finished life's duties fifteen months after her husband's death.

Miss Phebe Rowe was India's rich gift to mission work. She is held in loving remembrance by many, wherever she lived and toiled. Her sweet songs, and a face stamped with the Master's image, are missed in many towns and villages, as well as in the cities.

Mrs. Mary Elliott Stevens' work was in Kamptee, for four years, and some time in Bombay, where she died in the triumphs of the faith of the gospel.

Mrs. Emily J. Humphrey arrived in India during the Sepoy Rebellion. She did much pioneer work in several stations, opening girls' schools and visiting zenanas. She will long be remembered for her skill



in translating many of the standard hymns which are being sung in the native church. One of her last translations was made near the close of her life.

Mrs. Esther Sackett Wheeler was, for some years, an active worker in Moradabad. Her husband's health failing, she returned home and did there her last work as a pastor's wife.

In 1901, five sisters ended their labors on earth. Mrs. Gusta M. Morgan gave six years' service in Singapore. She was active in the English Church, the Temperance Union, and did much for the lepers. Her last work was that of speaking for missions, in New England.

Miss Isabella Thoburn, the first appointee of the Woman's Foreign Missionary Society, after more than thirty years of earnest work, especially in the education of girls and young women, ceased at once to live and work on earth, and went to receive the "Well done," of the Master. Her monument is not only the Isabella Thoburn Woman's College in Lucknow; but her influence also remains in the hearts of many young women, scattered all over India, who are making happy homes, and giving to others teachings they received from her. Her life will long be an inspiration to Christian workers, the world over.

Mrs. Annanda Johnson was a loving mother to the orphan boys in Shahjahanpur, as well as a pioneer worker in the city. Afterwards, she worked in Budaon, Naini Tal, and Lucknow. Her last mission work was in Jabalpur, where she opened a girls' boarding school and orphanage, with three little girls. She passed away, in the home land, while her husband was in India. Of him she said, "He is away in India, in the Lord's work. It is all right."

Miss Delia A. Fuller, after several years' service

in Lucknow and Sitapur, volunteered to go to Sironcha, where help was needed. After some time of faithful service in that lonely place, she passed away, with only the Indian mission workers to minister to her in her last hours.

Mrs. Anna Thoburn, M. D., for more than twenty years, went in and out among us, winning the love of all who knew her. She never tired of ministering to the sick and needy, who found in her a friend, as well as a physician. She was one of the pioneers of the Deaconess Movement in this country. After much suffering, she entered into rest, in Portland, Oregon.

Mrs. Ella Perry Price, with voice and pen, was an active worker in the Woman's Foreign Missionary Society at home, wrote "The Cry Heard," and gladly responded to the call to Burma, where she arrived in 1901; adapting herself to oriental conditions and people with remarkable facility. But she was only spared for service seventeen months. She passed away, in Rangoon, Burma.

Mrs. N. Monelle Mansell, M. D., was the second doctor sent to India by the Woman's Foreign Missionary Society, and the first to receive an appointment to a native state in India. As Mrs. Mansell, she went on with medical literary work, in connection with other work to which she was appointed, and she took a leading part in many reforms for Indian women.

Miss Ida May Cartwright took up her work in Lucknow, only to lay it down within four months. One of the girls she taught said, "I thank God for the short time He allowed her to be with us!"

Mrs. Mary Wright Pease came to Singapore, near the close of 1902. She had fourteen months of happy mission life, when, suddenly, the call came to lay down her work. The young people there remember

how she tried to lead them to the Saviour.

In 1904, she was followed by her college friend, Mrs. Annie Montgomery Briggs. In her short stay in Moradabad, Lucknow, and Naini Tal, Mrs. Briggs endeared herself to all. She asked nothing better for herself than that she might live and work in India many years. But she lives and serves in a better land.

Mrs. Elizabeth D. Felt came to India, in 1894. The first four years of her mission life were spent in Jabalpur; then, two years' service in Khandwa, where, after heavy famine relief work, her health failed. She passed away, in California, June 30th, 1905, leaving many to cherish the memory of her beautiful life.

Thus ends the record, for the last fifty years, of the women who have entered into rest from our mission field.



## VII

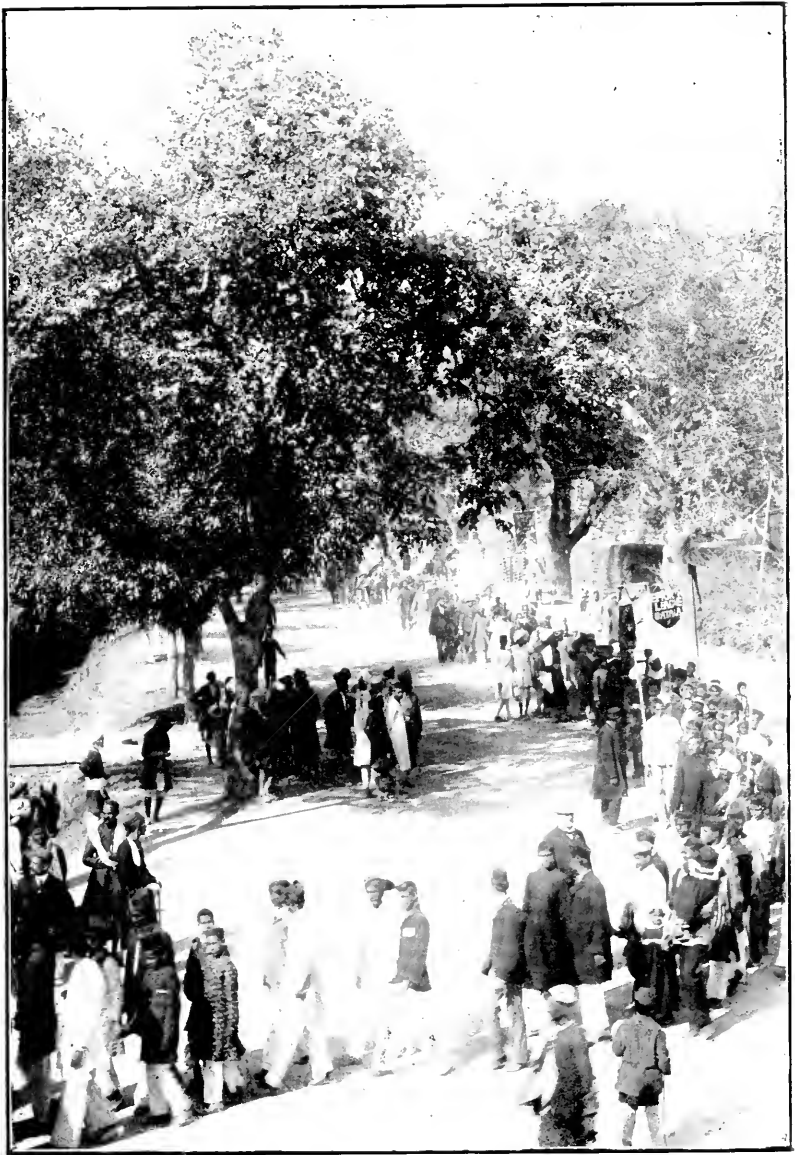
### Young People's Work

#### The Epworth League in a New Mission Field

FREDERICK W. WOOD, BOMBAY

As the Epworth League is intended to build up the young people of the Church, there must be Christian youth, before it can begin operations. In older fields, the League was organized when there was already a Christian community, with numbers of young people among whom to work. In newer fields, it is contemporary with the mission work. How, then, can the League build up the work? By inculcating the principles for which the League stands? If, as Chalmers said, "Methodism is Christianity in earnest," the Epworth League is Methodism in action. There is no reason for waiting until a considerable number of young people have been gathered into the church; nor, until a chapter can be organized with every department. Its aim is to build up the young people, mentally, socially, spiritually, including the whole realm of Christian activity. It holds before them the ideal Christian, what he should be and do. It teaches the Bible, church history and doctrine; and, above all, strives to lead them to a saving knowledge of the truth. It trains them in Christian service, and whole-hearted consecration to the world's Redeemer. It aims to set an example of true Christianity before the non-Christian people.

The work is slow at first. For the minds of young



**Part of Epworth League Procession**



converts, just emerging from the superstition and ignorance of generations, are incapable of receiving much at once. Then, too, our western ideas of worship are foreign to them; we have to adapt ourselves to their conditions, and in ways that we had not anticipated. But the League constitution is elastic and capable of adaptation to new circumstances. Much of failure may be attributed to failure *on our part* to unbend, and to adapt ourselves and our plans to oriental, and even primitive, conditions of life. This may not be so necessary in older fields, where the people have become accustomed to our occidental ways; although, even there, it is necessary, to adapt oneself to existing conditions. And yet, the new fields where our people have no preconceived notions concerning Christianity are fine soil to cultivate. Here are hearts and lives that come to us, first hand, to be molded and fashioned. Here is attraction for the soul-winner and character-builder. How eager they are to learn! How willing to be taught! Their very eagerness is a stimulus. But we need to be simple, frank, and natural, in guiding them. We must condescend, in order to lift.

The League is doing much to develop a church nearer the ideal than has yet been seen among us. Its principles will lead to self-help, self-government, self-propagation. This is the goal towards which we are striving. The League, too, admits adults, and—"never too late to learn"—they are likely to profit by what they see, and so develop a more robust type of Methodism. It has wonderful possibilities. It can be made an effective agency in the glorious work of building up the Church of Jesus Christ; and a splendid auxiliary in the development and erection of a beautiful, symmetrical type of Christian manhood and womanhood.

When the League was born, it found many friends

within the bounds of the Bombay Annual Conference. At the close of the year 1898, there were seven senior chapters, with 264 members; and nine junior chapters, with 440 members; these were distributed among the English and Indian congregations, and chiefly in the cities. At that time, with the exception of a small boys' orphanage in Poona, and one for girls' in Bombay, these chapters were conducted among the members and youth of our congregations. In 1901, the membership in the junior chapters was tripled, as three orphanages had been opened in Gujarat the previous year; and the League was wisely chosen to help these children to a better comprehension of the principles in the motto: "Look up! Lift up!" Many of these young people have now graduated from these institutions, and have scattered. And, in consequence, we now find the junior membership lower. At the close of nine years since its inauguration, our League membership shows an increase of 259 seniors, and 140 juniors. These figures are not encouraging. One would have expected that, with the increase in our Christian community, especially in Gujarat, there would be an appropriate increase in League statistics, even as there has been in those of the Sunday-schools and day-schools. The reason is not far to seek:—First, the work is so wide, and administration duties so numerous and heavy, that the missionaries have not the time to devote to this very important branch of Christian work. And, again, while the worker may be skilled, as a day-school teacher, or, in Sunday-school work, he is not conversant with the League,—does not understand its motives and value; or does not know how to start a chapter, or, to conduct it when started.

Yet, we can see what an important part the League has performed, in developing the Christian life of



our young people, and older ones, too. As they have come to us from non-Christian communities, they have been enrolled, immediately, into this branch of the great army, and have been drilled in the principles of our holy religion. Spiritually, mentally, and socially, they have been elevated, as otherwise they could not have been. We find among our young people those who have already learned the art of public speaking, and of conducting meetings; some who are already "full of good works," visiting the hospitals, and the people poorer than themselves, teaching in Sunday-schools, or, conducting classes in out of the way places; and thus fitting themselves for fuller Christian service. Then, too, we see the marked effect on non-Christian neighbors, who see exemplified before them true and pure religion, such as they had never conceived; and who are thereby drawn nearer, or into, the Kingdom of God—a kingdom that does not consist in meat and drink and clothing, but in spiritual life and power.

## The Epworth League in an English Church

Rev. Karl Anderson, Bangalore

The Church that best provides for the children and young people, is the Church of the future. We find, in Richmond Town Church, Bangalore, that the League is needed to attract the young people to our church, and to hold and train them. Our Junior League has a membership of sixty, and the Senior League a membership of seventy-five; while the average number in attendance at the weekly meeting is fully equal to the membership. Our Mercy and Help Department is truly a missionary agency. Its members visit the hospitals every Sabbath, distributing flowers and literature, and often

speaking personally of Christ the Great Physician. They also visit the old and sick of the community. We have been told, more than once, that we need a deaconess to assist in the pastoral work. If her coming should make our members lose their sense of responsibility and privilege for such visitation, the pastor prefers his present corps of assistants for this work.

The Spiritual Department conducts a Sunday-school for the depressed European and Eurasian people in Blackpully, the most congested part of our city. The attendance varies from fifty to one hundred. A fortnightly religious service is held on Thursdays, and a social once a quarter. Plague has worked havoc in this district, nearly every year, and the League members have received grateful testimonies from dying lips to the comfort afforded by these services.

Ten years ago, the Woman's Foreign Missionary Society opened a vernacular day-school in Blackpully. The school flourished ; but, in time, the number of boys far exceeded that of girls. In January, 1907, of the one hundred and twenty on the rolls, one hundred were boys. According to rules of the Woman's Foreign Missionary Society, the ladies could no longer support a school that had practically ceased to work for women. The funds from the Missionary Society had been distributed, and none remained for the school. It must either be closed, or funds be raised locally to support it. The stewards of the church could not take the responsibility of its support ; but the Epworth League did so for the year. The cost then was Rs. 37 per month, which increased to Rs. 50, in 1906. Since the first year, the church and Sunday-school, and, also, individuals, have joined with the League in its maintenance. It is the only Protestant school for boys in

the district, and flourishes, after several Hindu schools opened to antagonize it have closed. It occupies only a rented building, and greatly needs a property of its own. This, like the present rented rooms, would be used for the vernacular school, during the week, and for the English Sunday-school above-mentioned, on the Sabbath.

The Woman's Home Missionary Society of India was organized in our Richmond Town Church, in June, 1905. It is not the child of the local league chapter; but it held its first annual convention in the favorable atmosphere that the league has helped to create. Its auxiliaries are already found in larger cities of South India; and there are two in Bangalore. It has in its membership intelligent and consecrated women, in our English churches of all denominations. It has supplied a number of assistants to different societies, and is supporting others now in training. We rejoice that, as a church and league, we were permitted to have a part in this practical and far-reaching expression of missionary spirit and interest.

## The Junior League in India

Mrs. F. W. Warne

I speak, to-day, for 156 Junior Leagues and about 6,000 Junior League members, in India and Burma. I have not been able to get any figures from Malaysia or the Philippines, though, in both conferences, there are Junior Leagues. Rooms convenient for league work are not always available in India. When a Junior League is in an institution, the school-room can be used, and, if the school is fortunate enough to have a kindergarten, the chairs and tables are used for graded classes. But all Junior Leagues are not in

schools. Some are held in the village chapels, or little mud hut schoolhouses ; perhaps, with not even a mat on the floor, and not a *mora* for the superintendent to sit on; and I have heard of some that are held under trees. Our visitors, I can fancy, are now thinking of home children all well and cleanly dressed ; and, of course, our little ones will wear their best, when they come to league. The ragged little president may be a bright schoolboy, with an unbleached *dhoti* around his loins and a tight little coat, his feet bare ; or, he may have but a tiny scarf of cloth thrown over his brown shoulders ; but he feels his importance, and shows the same shy childish dignity in presiding that an American boy does. We have the children take part in the working of the leagues, as much as possible, so that they may feel that it is their work, and that the superintendent is only a guiding hand. It takes much thought on the the part of the leader, to have a successful Junior League, to plan, so that children are interested and given plenty of work.

One president wrote of her league :—“They are a wide awake, active set of youngsters, as you would find anywhere, quick to respond, and always so happy when a story is told them, or pictures are shown.” This is one of the fortunate leagues, having a school-house as a meeting place, with a blackboard which the president uses in illustrating lessons. One lesson was illustrated by ladders upon which one might go up or down, the downward rungs being hate, envy, stealing, and such evils, which lead down finally to hell; good habits marked the upward ladder and lead to heaven, the Bible verse being “The wages of sin is death.” Another time, a railway ticket was shown. They were asked its use, and if people could go on a train without it? If caught, what happened? Did any body ever get on a wrong train? and so on, until they to came to the devil's ticket, which was a bit

of black card board ; the heavenly one being pure white on one side and red on the other, to show that the blood of Jesus has paid for our tickets. Weeks after, in one of the smallest boy's prayers came evidence that the lesson had reached him. He prayed that we might "all have the heavenly ticket and be on the right train."

Another leader thus reports her work: "We have our Junior League every Friday afternoon ; 1st Friday of the month, we have a program with singing, recitation, essay, newspaper, etc ; 2nd Friday, we talk and hear about other mission fields ; 3rd Friday, we have a Band-of-Hope meeting, with recitations, essays etc., relating to temperance ; 4th Friday, we devote our hour to prayer. The girls testify, pray, and enjoy the meetings very much."

In other leagues, a selected lesson course is taught, consisting of psalms, hymns, chapters, or portions of the Bible. Some have used rewards : an anchor, a key, a bell, a heart cut from colored card, containing the name of the verse or selection committed to memory ; the children having previously been given a bright bow of ribbon with long ends, to which the cards are fastened as earned. Tiny gilt stars mark attendance at church or Sabbath-school. The founding of our mission in India, and its growth, have afforded useful lessons. This was in preparation for League Jubilee day, so that our loyal little Methodists should know who and what we are. Church loyalty is, indeed, a splendid lesson. Sometimes, contests on the Bible are held, after the plan of the old spelling-bee. Occasional entertainments help to keep up the social side ; but this is a new element in the lives of our Indian boys and girls, and so requires careful management. Many plans have been suggested for league work that can be used where we have room. But what of our village leagues under village leaders ? That very pretty plan

of having different colored ribbons for making the divisions in the Bible, is successful where our boys and girls have ribbons and Bibles of their own. Now, you must not get the idea that I am opposed to American methods. I am thinking of boys and girls in homes where the father is well paid if he gets \$1.75 a month. There may be six or eight children in the family, which lives in a plain village home like the thousands you have seen as you passed through the country. There may be one Bible in that home that, at the lowest cost, would be Re. 1; or, perhaps, only gospel portions, that sell for a few pice. You can see that the ribbon plan could not be carried out with that one precious book, that cost a fifth of the father's monthly pay. Here we must depend upon memorising the Word. What we want are clear-headed, earnest workers who can make our Christian story as interesting to the little children of India, as the stories of the gods and heroes of heathenism have been made to their fathers. India is a land of stories, and our Bible is a book of stories, such as India has never heard until Christians came to tell them; and we must use the old plan of heathen priests and Mohammedan *moulvies*, to reach the children. When we get the mothers and fathers of India so full of the Bible that the evening tales to the children, when the work is done, are Bible stories, it will be a great factor in making a Christian India. These juniors of to-day are the fathers and mothers of our centennial. I was asked to prepare a course of study for the juniors this year; but, when I talked with the workers in institutions, they nearly all said "No; we now have our Sunday-school lessons, our course of Bible study of the conference, and our heavy Government code work in the school, and we do not need a new course of study." Many have adopted the home course and suited it to India. That is

all right when we have an American who can give the time, but very few can do so. The cry has come to me from Bengal for helps suited to Indian workers, in the languages of India—young men and women in our schools and villages, not mission workers only: We need an Emma Robinson for India's juniors. May she soon be found!

We must not think only of the juniors in our institutions, or children of newly baptized people; but those in our village Christian homes. I wish I could have taken you to some of the district conferences this year. Why, the babies made up more than half of the woman's conferences. People talk about a growing Christian community; it is here in India. One district reported 601 children baptized this year in Christian homes. These little ones will soon be leaving the arms of their mothers and taking their place in the Junior League. Each generation will be sharper and brighter, as Christ lightens the mind; and we must meet the demands, so that these little ones may be Christian, not only by baptism, but in life. Give us these children for Christ, and we will make India Christian, before the centennial dawns!

## The Student Volunteer Movement

J. R. Chitamber, B. A.

I have a sympathetic interest in this movement, partly because of its noble work, and partly because I myself belong to it. I have kept track of it, and have readily grasped everything I read or heard concerning it. I wish to discuss its origin, its aims, and its work.

### *I. Its Origin.*

One hundred years ago, the first foreign missionary enterprise began with the Haystack Prayermeeting at Williams College; and, twenty years ago, the

Student Volunteer Movement for Foreign Missions was inaugurated at Mt. Hermon, on the banks of the Connecticut. Two hundred and fifty-one students, from eighty-nine colleges, in all parts of the United States and Canada, were present at that first international student conference. About the same time, there was a corresponding movement among the college women of the country. These two movements, closely bound together by one common tie, offered a most hopeful out-look for the future. The names of all the founders are not known to me; but, among others, were John R. Mott and Robert P. Wilder, who visited India in 1895-96, and told the student community here what the movement meant. It is said that when that conference terminated, exactly one hundred delegates indicated their willingness and desire, God permitting, to become foreign missionaries. That was in the year 1886, and the out-look for the future was very encouraging.

### II. *Its Aims.*

The aims of the movement are fourfold, which I repeat *verbatim* from one of the reports:—(1) To lead students to a thorough consideration of the claims of foreign missions upon them, as a life work; (2) to foster the purpose of all students who decide to become foreign missionaries, by helping to guide and stimulate them in mission study, and in work for missions, until they pass under the immediate direction of the mission boards; (3) to unite all volunteers in an organised, aggressive movement; (4) to create and maintain an intelligent, sympathetic, active interest in foreign missions, among students who are to remain on the home field, in order that they may back up this great enterprise by their prayers, their gifts, and their efforts. The movement is international and interdenominational, and embraces all kinds of institutions of higher learning. Originally, it was intended





Student Volunteers



for no other countries than the United States of America and Canada; but, ten years after its inauguration, the Levant, India, Ceylon, China, and Japan were visited, and the volunteer idea was transplanted to the colleges of these countries. The declaration of the movement was as follows: "It is my purpose, if God permit, to become a foreign missionary." But, when the countries previously mentioned were visited, this was slightly altered to suit the local conditions, and read thus: "It is my purpose, if God permit, to devote my life to direct work for Christ." And pledge cards, with this declaration on them, were signed by those who so desired. This altered declaration suits young men in America who do not feel a call to become foreign missionaries, and yet devote their lives to direct ministerial work. Thus, the movement was not exclusively confined to the regions across the oceans; but its influence was also brought to bear on India and other lands.

### *III. The Work of the Movement.*

At first, the movement was criticised, in some quarters, for lack of discretion in its methods. This criticism was not groundless, and the leaders realized their mistake. Now, they are becoming more conservative in the work of raising up missionay candidates. Mr. Mott is authority for the statement in his report of the Executive Committee, given at the Nashville Convention held in February and March, 1906. He says: "No one familiar with the methods now employed, finds ground for unfavorable criticism." As to definite, practical work, it has touched nearly 1,000 colleges in America, and, of these, it has exerted a direct influence on 800. Up to January 1, 1906, 2,953 student volunteers have been sent as foreign missionaries into all the parts of the world, and 624 of these came to India, Burma, and Ceylon. The Lord wonderfully used this movement; and the number of

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student volunteers who sailed as foreign missionaries, during the last quadrennium, was an even one thousand, while no less than fifty denominations were represented. The influence on our Foreign Missionary Societies has been wholesome. *The Epworth Herald* of November 3rd, 1906, published a list of the missionaries sent out during that year, from which I have prepared the following statistics. Of the 79 missionaries forwarded, 29 were student volunteers; 5 out of 6 were sent to India; 7 out of 15, to China; 2 out of 5, to the Philippines, 3 out of 4, to Africa; 2 out of 4, to Korea; and 2 out of 4, to Japan. This movement has also influenced the Woman's Foreign Missionary Society, several of whose agents, as foreign missionaries, were student volunteers. In these statistics, several were missionaries of the Woman's Foreign Missionary Society, and are present here to-day. Of the 1,000 who have sailed during the last quadrennium, nearly one-third were women. Regarding the influence of this movement on our Foreign Missionary Societies, Mr. Herben, Editor of the *Epworth Herald*, says: "Conditions have improved since. The Church does not wait four or seven years for missionary candidates to come forward. Indeed, between November 1, 1904, and November 1, 1906, our own Society has sent to the field 72 new missionaries. The Student Volunteer Movement has been used of God to raise up an ever-increasing host of volunteers, and more candidates than ever before are applying." In addition to sending out foreign missionaries, this movement has influenced the men who are to become the statesmen, lawyers, professors, engineers, and other educated commercial and industrial leaders, to recognise and accept their responsibility for the extension of Christ's kingdom throughout the world. It has also created and propagated an interest in foreign missions. Dr. Charles Cuthbert

Hall, the Barrows-Haskell lecturer now in India, wrote to the *Bombay Gurdian*: "There is an advance toward the world-view in certain sections of the Church. I attribute this advance largely to the indirect influence of the Student Volunteer Movement. Our schools and colleges are getting the world-view. They are becoming impregnated with the spirit of missions. A reflex influence, radiating from university life, is smiting with new earnestness the occupants of many a pulpit and many a pew." I do not mean that there was no other influence brought to bear on these missionaries who have enlisted, than that of the Student Volunteer Movement. But, that this movement played an important part in their decision to become foreign missionaries, is undeniable.

Now, as to the work here in India, perhaps, not many of you know that most of the educated Indian young men who have joined the ministry in these provinces were Student Volunteers. It was during Mr. Mott's visit that we heard of this. The Rev. John S. C. Bannerjee, B. A., of the C. M. S., at Aligarh; the Rev. J. N. Mukand, B. A., of the C. M. S., at Agra; the Rev. S. J. Edwin, B. A., of the C. M. S., at Meerut; the Rev. Mr. Sircar, B. A., of the A. P. Mission, at Ferozepore, and the Rev. A. L. Plowman of the M. E. Mission, at Cawnpore, were all Student Volunteers. I myself was a Student Volunteer, before I joined the ministry. Since the first of February, 1896, when I signed the declaration, I have regarded myself a member, and have taken a deep interest. Of course, I received encouragement to remain firm and loyal to my pledge, while at the college; but I must give credit to the Student Volunteer Movement for the influence to which I largely owe my ministerial life.

Unfortunately, we do not now hear much of the movement in these provinces, and little has been

done, for lack of a suitable leader. The Young Men's Christian Association regrets inaction of the past, and needs our co-operation. In South India, the Punjab, and, perhaps, in Bengal, the work is progressing satisfactorily ; but we need the same here. Let us pray that the Lord may send the right man for this work.

In conclusion, permit me to offer a practical suggestion. The Spirit of the Lord has been working mightily in our schools and colleges, and as a definite result of the present revival which is sweeping over India, scores of young men are coming forward to devote their lives to the ministry of God's Word. In our own Methodist Mission, there are "ministerial bands" at Lucknow, Moradabad, Aligarh, Muttra, Ajmere, Jabalpur, Narsingpur, and Budaon ; and my conviction is that, in the near future, there will be many more. Why not organise a union, for the purpose of keeping these bands united, so that these young men may be encouraged and kept in touch with this larger movement ? The time is ripe for action. Let the Methodist Mission do its part. Let there be a secretary to keep a record of these young men, and visit them, from time to time. The signs are very hopeful. The national Missionary Society has been organised. India's own children will evangelise her. Let "India for Christ" be our watchword. Let us take care of these young men, and pray that there may be many more. "A body of free men who love God with all their might, and know how to cling together, will conquer" India.

### What of the Sunday School ?

E. W. Fritchley. Esq., Bombay

In the world's history, there have been ages of

different kinds—the stone age, the iron age, the age of heroism and chivalry, the ages of physical and mental supremacy. But, we live in an age, thank God! which may be fitly characterised as the Age of Love; and, in no direction, is that love more tenderly manifested than in its attention to the young of all classes, races, and creeds.

What has brought about this marvelous revolution in the heart of mankind? What has caused the best thought and greatest resources to be thus captivated and turned into the channels which flow towards the physical, social, and spiritual development of childhood? None would deny the honor to that evolutionary force, instituted a little over a hundred years ago, and known as the Sabbath School Movement. To Robert Raikes and his colleague the distinction was given of putting into effect, as never before, the Master's injunction, "Feed my lambs;" an injunction given to the apostle Peter at a time of much discouragement, bordering upon despair. Have not thousands, nay millions, during the past century, proved that the best antidote for worried week days, the best tonic for melancholia, the preventive of being forced into a premature old age, in these days of hustle and competition, has been found in devoting an hour a week to voluntary work in the Sabbath-school.

It was this movement, I believe, which also first opened the doors for regular free-will service in the Lord's work. It is scarcely possible for us to conceive what this world would have been to-day, had the Lord's command, or, rather, entreaty, "Suffer the *little* children to come unto me," been seriously considered and obeyed nineteen hundred, instead of one hundred, years ago. If a hundred years of free-will service, rendered by consecrated souls in the Sabbath-school, have so mightily transformed the

moral and spiritual condition of this world, and so extensively girdled it with the gospel message, what would its condition have been, had we nineteen hundred years of such service ? For, we remember that it was only about two decades after the Sabbath-school movement was started that the first missionary came out to India. We can only know, when we reach the home above, the full extent to which the yearning for souls in heathen darkness was inspired by love for the salvation of the souls that gathered into the first Sabbath-school of the world—souls that, though living within the sound of the peal of Christian church bells, were, nevertheless, found to be in perfect ignorance of God's message of love and salvation. Let us unitedly thank God for having given to some of His servants the conception of holding Sabbath-schools. How limited and confined would be the operations of missionaries throughout the world to-day, if there were no Sabbath-school work, and none of that peculiar cheer and stimulus, that perennial buoyancy, which is derived from regularly organised contact with child-life, and from effort to communicate to that child-life, both by precept and example, a conception of God's love, and of the preciousness of His service !

And now, having briefly considered the value of the Sabbath-school movement, allow me to direct your attention to its obligations. Among the first of these, I would place the necessity of concentrating the best efforts of our best workers on the Sabbath-school, and of carefully seeing that no other organization, whether a League, a Guild, or an Endeavor Society, is allowed to step in as a rival, and draw away—unintentionally, perhaps—some, at least, of the time and attention which should be given to the Sabbath-school ; to its work as a feeder to the Church ; to its place as an organization, an organiza-



tion for the communication of soul-saving scriptural truth, for the stimulating of prayer-life, for the building of high and noble characters, by the planting of Christian principles in social and home life.

Let us be practical in our teaching. Having led our children to feel their need of a Saviour, to an acceptance of His forgiveness, and to adoption into the family of God, let us systematically teach them those principles of reverence towards God, of respect towards their superiors, of truthfulness, perseverance, sobriety, strict integrity, self-control, proper observance of the Sabbath, obedience to parents, punctuality, reliability, devotion to duty, the nobility of self-sacrifice ; the formation of pure and helpful habits, courtesy, sympathy, humility, kindness to the lower orders of creation, and other kindred Christian virtues, which are component parts of a truly noble character and a highly useful Christian life. While God can use rough diamonds, polished ones of live material would give more luster and bring more glory to His holy name.

Let us aim to make of the child-material placed in our hands the best that is possible to make of it for God, through the agency of a consecrated heart. Oh, if Sabbath-school teachers could only see the future of some of their scholars, how much more carefully, and with what greater devotion, would they give themselves to molding the child-life now under their influence ! Had not a humble and faithful servant of God, in the telegraph department at Allahabad, who was my Sabbath-school teacher, taken me out on Saturday mornings with him, when I was a lad but eight years old, to help him in distributing tracts among soldiers in the barracks, I probably would not have had my present conception of the value of Christian tracts and literature. The pity is that, while we have Sabbath-school teachers of such far-

reaching influence on the lives of their scholars, comparatively few of our teachers give to this work that thought, prayer, and preparation which its responsibilities demand.

Another obligation is that of making the Sabbath-school session the sunniest and brightest hour in the life of every one who attends. Let the school be a place where smiles and love are freely distributed. My convictions of this feature were considerably strengthened by the cheer put into my own life, through the happy manner in which my beloved friend and brother in Christ, Dr. J. Sumner Stone, conducted the Grant Road Sabbath School, during his pastorate in Bombay. Many a load was lifted, and many a heart and home brightened, through the personal influence of that servant of God, in the Sabbath-school. God help us to give ourselves to this work, as never before !

And, now, in closing, allow me to pay a just tribute to that pioneer of the Sabbath-school movement in India, Dr. T. J. Scott. Indian Methodism may humbly claim to be the most aggressive force in the Sunday-school cause in India ; and this is due, in no small measure, to the devoted and persistent labors of that eminent servant of God. To know him was to love him ; and his presence, his word of encouragement and helpfulness, were an inspiration, wherever he went.

India can be won for the Master, not so much by endeavoring to reach the adult masses, which are literally steeped in ignorance and superstition, as by saturating the minds and hearts of their children with the Water of Life, principally through the ministry of song. Who can, or would, resist love ? No one. Every home in India may be pleasantly reached and strongly influenced, through the messages of Christ's love communicated in a hymn or chorus. The seed having been thus sown, will soon fructify ; and the

reaping will be comparatively easy. God bless our Sabbath-schools ! is the sincere prayer of one who has been greatly helped through their agency.

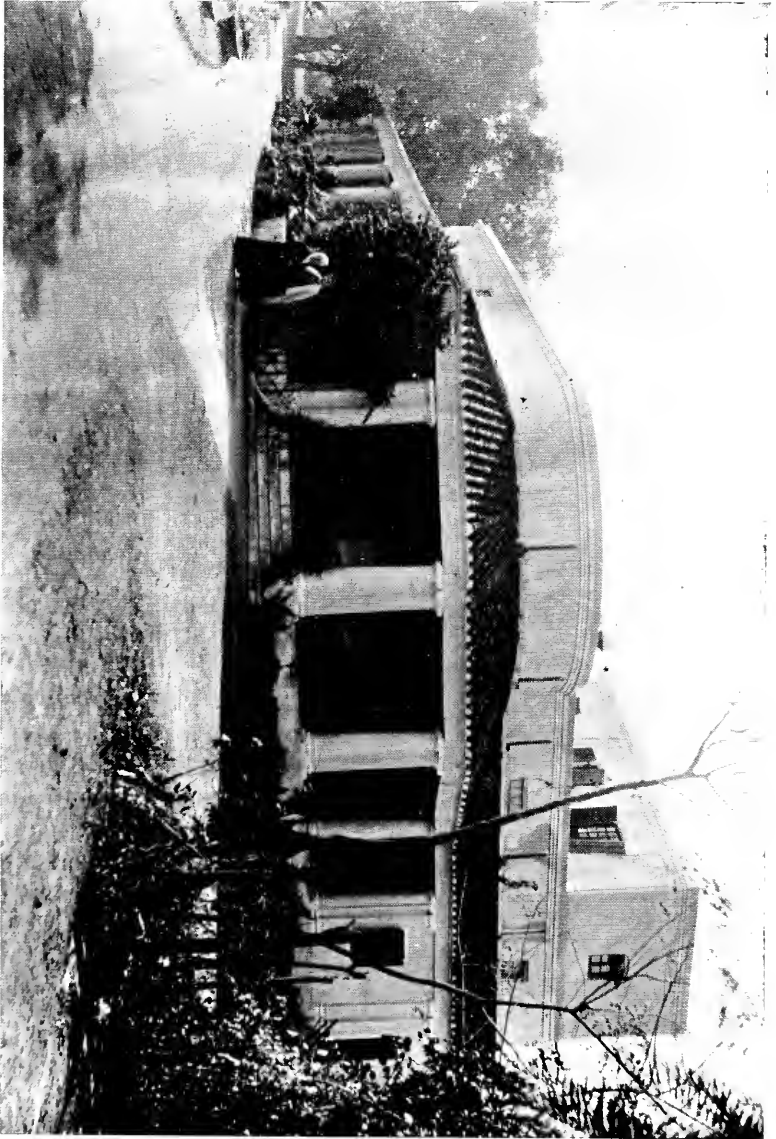


## YIII

### Story of the North India Conference

J. H. Messmore

Fifty-two years ago, the Missionary Society of the Methodist Episcopal Church made an appropriation of seven thousand dollars for opening a mission in India. Dr. Durbin, the Missionary Secretary, found difficulty in getting a superintendent for it, until near the close of 1855; and, on the 5th of January, 1856, the Rev. Wm. Butler, of the New England Conference, was appointed by Bishop Simpson "Superintendent of the Mission about to be commenced in India." On the 9th of April, 1856, the new superintendent, with his family, sailed from Boston for England and India, reaching Calcutta on the 25th of September, 1856. His official instructions made it his duty "to select a field for the proposed mission, and make necessary preparation for carrying out the purpose of the Missionary Society." He was cordially welcomed by the missionaries at Calcutta and Benares, from whom he received valuable information and practical suggestions concerning his work. He finally decided to plant the mission in a field almost unoccupied by other missions, and selected Oudh and that part of Rohilkand which lies between the Ganges and the Himalayas, as the territory to be occupied by the Missionary Society of the Methodist Episcopal Church. This territory is identical with that included within the boundaries of the North India Conference. This conference is territorially, and, also, on account of unbroken organization, the original India Mission. We recognise the men of



Butler House

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other conferences as our brethren ; but they are "separated brethren."

The city of Lucknow was Dr. Butler's first choice for head-quarters ; but a suitable house could not be found, and Bareilly was selected. On his way northward, he engaged his first Indian assistant, Mr. Joel Janvier, a gift from the American Presbyterian Mission, Fatehgarh ; and, on the 7th of December, 1856, the party arrived at Bareilly. On the 20th of February following, the superintendent issued a circular to the residents of Bareilly, announcing public worship every Sabbath in the mission house, at 11 A.M., in Hindustani, and at 4 P.M., in English. Sunday, the 25th of February, 1857, is thus the exact date of the formal commencement of our work in India ; and it is a significant fact that the first service was in the vernacular. A few weeks after the work began in Bareilly, the flames of mutiny and massacre swept over the plains of Oudh and Rohilkand ; the mission house at Bareilly and all its contents were in ashes, and Dr. Butler, with his family, was a refugee at Naini Tal. One member of the native congregation had been killed ; and the pastor, with his young wife, was making his difficult and dangerous way to her mother's home at Allahabad. On account of interruption caused by the mutiny, Naini Tal claims to be our oldest station ; Lucknow comes next, as work was opened there early in the autumn of 1858 ; Moradabad comes next, and Bareilly follows.

With the exception of the North India Conference, all the conferences of Southern Asia are clearly of providential origin. They have all developed from small beginnings. When our work began in Bombay, Calcutta, Muttra, Madras, Rangoon, and Singapore, no one said these places would each become centres of annual conferences. It would not be

correct to say that Providence had no hand in making the North India Conference; nevertheless, Minerva-like, it sprang into existence from the brains of John P. Durbin and William Butler, who had before decreed that such a conference should be. Dr. Butler's first scheme for the India Mission, presented to the Missionary Society, in March, 1857, provided for a force of twenty-five male missionaries occupying six central stations. Forty-nine years after this scheme was forwarded to New York, the report of the Forty-second Session of the North India Conference was published, showing that there were twenty male missionaries on the field; and, with one or two exceptions, occupying the stations mentioned in Dr. Butler's draft of March 10th, 1857.

The Missionary Society faithfully carried out the arrangements planned for planting the mission in India. Before the close of 1863, nineteen men and nineteen women, among whom were three unmarried ladies, had arrived from America. To this number must be added two families whom the superintendent selected in India.

It was, in those days, a journey of more than four months from America to India. Missionaries were told their appointments were for life, and most of those who went out had little hope of revisiting the home land. Under such circumstances an appointment to India was a more serious matter than it now is; and the circumstances under which these men and women became missionaries would make an interesting chapter in the record of God's ways with men. It was hardly an accident that four of the first twelve men appointed were from Allegheny College. The comparatively large number from Evanston is probably accounted for by the fact that, in those days, there were two returned missionaries among the faculty of the Garret Biblical Institute.

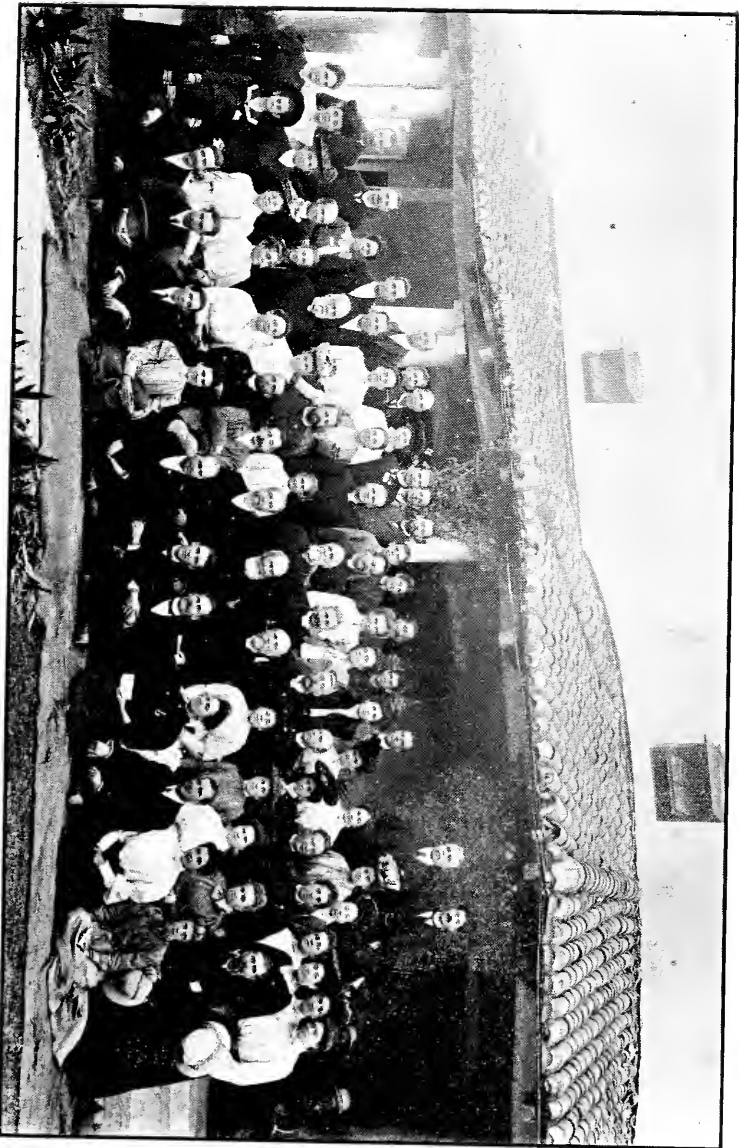


Jesse T. Peck was Dr. Durbin's first choice for superintendent; but Dr. Peck's physician forbade his coming out; though his adopted daughter and her husband, with Dr. and Mrs. Humphrey, made up the first reinforcement, which was so thankfully welcomed by Dr. Butler at Agra, in March, 1858. In the meantime, Dr. Peck had gone to the Pacific coast, and, in a San Francisco hospital, found a Madrassi sailor and gold digger, who afterwards became head-master of our first boys' school in Lucknow.

The first annual meeting of the mission was held in the Husainabad Chapel, Lucknow, in the early part of September, 1859, immediately after the arrival of the second reinforcement from America. At this meeting, missionaries were appointed to Lucknow, Shahjahanpur, Bareilly, Budaon, Moradabad, Bijnor, and Naini Tal. During the next five years, until the time of our organization into an annual conference, eleven new missionaries arrived; and five new stations, *viz.*, Sitapur, Lakhimpur, Rae-Bareli, Pilibhit, and Sambhal were added to the list; Pauri, Gonda, Bahraich, Pithoragarh, and Dwarahat were occupied later, making a total of sixteen stations for foreign missionaries. Our missionary force is now so much reduced that seven of these stations are without a permanent resident male missionary: two of the seven are, however, occupied by missionaries of the Woman's Foreign Missionary Society. Our corporate existence as an annual conference began, December 8th, 1864, in the mission school-house at Husainabad, Lucknow. Before receiving annual conference organization, the mission finances and all matters of administrative character were in the hands of the secretary at New York, and the superintendent in India. Ecclesiastically, our position was one for which the Discipline made no provision. Annual con-

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ference organization restored to us the legal rights of Methodist preachers; it gave us a share in administration, which inspired our zeal and satisfied our wishes. The estimates were now prepared by a committee of missionaries and read in open conference. Each man knew what money he might reasonably expect for his work, and made his plans accordingly. It was an era in the life of the mission. On the 14th of December, 1864, Bishop Thomson read the appointments, at the close of the India Mission Conference. There were three districts, having an aggregate of fifteen circuits; and, with one exception, all the circuits were in charge of foreign missionaries. On the 9th of January, 1906, Bishop Warne read the appointments, at the close of the forty-second session of the North India Conference. There were nine districts and ninety-one circuits on his list, and only twelve of the ninety-one circuits were in charge of Europeans; the remaining seventy-nine circuits were in charge of natives of this country. The story of this conference is found in the difference between the two lists of appointments. Bishop Warne's list also included the names of thirty missionaries of the Woman's Foreign Missionary Society, who were assigned to stations within its bounds. Concerning woman's work, it is recorded that the first unmarried woman sent by the Methodist Episcopal Church, as a missionary to India, is still among us; and that two missionaries of this conference, when at home on furlough, had the principal share in organizing the Woman's Foreign Missionary Society in America. The first two missionaries of that society were sent to this conference; and it is our boast that, from the beginning until now, there has always been perfect harmony between the two societies within the boundaries of the North India Conference. We acknowledge our debt, in this particular, to the person-



Missionaries at the Jubilee, except those of the Old North India Conference



al influence of the first missionary of the Woman's Foreign Missionary Society, whose body now rests in the Lucknow cemetery.

A short sketch of our Christian community, our native ministry, and of the institutions we have established, will show what the conference is, what it has done, and what methods it has followed. An ideal convert is a person who has been intellectually convinced of the truth, or of the superiority of the Christian faith, and, forsaking his ancestral faith, has become a Christian. Possibly, fifty such converts are among our fifty thousand Christians; for, most of these people have become Christians by other methods than that used by Christ with Nicodemus, or at Jacob's well. We have received two or three thousand children into our orphanages; these, with their children and grandchildren and relatives who have joined them, make up a considerable portion of our Christian community. Mass movements of an economic, rather than religious, character have brought to us the greater part of our Christians. They are, for the most part, merely nominal Christians, like unconverted people at home. This condition is practically recognized by us in our camp-meetings and other special services, held for the purpose of bringing our Christian people to a personal knowledge of the Saviour.

Of our native ministers, there are 80 men in the annual conference, and 50 local preachers and exhorters; making a total working force of 620 Indians and 20 Europeans, or 31 natives to 1 foreigner. The story of the conference would be incomplete, if nothing were said of the Indian contingent. No one knows who first conceived the peculiar plan of hiring converts to evangelize their non-Christian countrymen. This pernicious system has obtained in India, from the earliest establishment of Protestant mis-

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sions. Dr. Butler found the system in operation in older missions, and seems to have assumed that it was the right way of doing the work; while the rest of us have followed his example. Occasionally, some radical among us has protested that the system is a vicious one; and, here and there, efforts have been made to follow a different course; but, generally speaking, this conference has tacitly assumed that India is to be converted by hired evangelists. In this, we are like our neighbors. Even the National Indian Missionary Society proposes to follow the established custom. Thus we have, from the first, tried to develop a native ministry, with the result shown above. We now have complete machinery for turning out the finished article. Boys in the orphanage and the boarding-schools, on reaching a certain age and standing, are sent to the theological seminary, and, when graduated, are put at work on our circuits. Some of our native ministers are making full proof of their calling, and demonstrating that they are God-called. If the majority appear to be man-made, our mechanical method of making them partly explains the phenomenon.

According to Methodist polity, men are elected to ministerial orders by vote of the Annual Conference; and, as four-fifths of the members of the North India Conference are Indians, it follows that the native members of conference entirely control the election of men to orders—a condition not anticipated when native ministers were first admitted to full ecclesiastical rights with missionaries. Furthermore, several of our districts are under Indian presiding elders. These men, having a seat in the cabinet, have a voice in making the appointments; and, consequently, the missionaries of our conference receive their appointments partly at the hands of their native brethren—a natural result of

our policy concerning the native ministry. The extent to which the evangelistic and pastoral work of the conference has been placed in the hands of the native ministry is shown by the following figures. Of the nineteen foreign missionaries on the field, in the year 1906, seventeen are in institutions, pastors of English congregations, or in charge of districts. Each of the seventeen does more or less evangelistic work; but all have other and heavy responsibilities. The North India Conference is, in fact, a company of four score of Indians and one score of foreigners; all the foreigners except two being in institutional, or departmental, work.

The orphanages are our oldest institutions, and were opened in 1860; the girls' orphanage at Lucknow and the boys', at Bareilly. Three years later, the boys were taken to Shahjahanpur and the girls to Bareilly. These institutions have given us less financial anxiety than any other department of our work; for the support of orphans specially appeals to the generosity of the home churches, and these institutions have always been very liberally dealt with by the societies which support them. There are, generally, about five hundred children in the two institutions; during the forty-five years of their maintenance, those admitted are counted by thousands. We have tried to make good Christians of these orphans, and have measurably succeeded. There have been many black sheep among them, and many who have become honored and valuable members of the Christian community. We have also tried to give them a fair education; but the average of intellectual capacity is hardly equal to that of the boys and girls in other schools; and the scholastic achievements of our orphan schools have been rather moderate. We have also tried to develop manual labor departments in the orphan

ages, but have not been very successful. Nature's law is that, if a man will not work, neither shall he eat. But the average mission orphan believes that he will be fed, whether he works or not; and he will seldom work hard enough at any handicraft to become a good workman. The prejudice against manual labor among literary folk in India shows itself in institutions called "orphanage schools"; and this prejudice has very seriously hindered our persistent efforts to make of our boys good mechanics. But, since good mechanics now get better pay than low grade *munshis*, manual labor is likely to become more popular and successful.

The story of our attempts to establish agricultural and manufacturing communities of native Christians should here be told. Some missionaries believe that converts should be taught the arts of civilized life, and should be protected from loss through their change of faith. This idea, no doubt, originated in the supposition that non-Christian peoples are semi-barbarous communities. That such an idea should be applied to a highly civilized portion of the British Empire, simply proves that missionaries, like other folk, are wedded to their own customs. Strange as it may appear, we have been possessed by this idea; and four notable attempts have been made to carry it out, not one of them proving successful. The attempted colonization of Sikhs from Rohilkand, in the Lakhimpur tarai, failed because the climate was fatal to the colonists. The Bareilly manufactory became simply a place where skilled non-Christian workmen found employment, because Christian workmen were not to be found. The Moradabad Agricultural Loan Society, and the Christian village of Panahpur, failed because the people could not, or would not understand that the mission would enforce its financial claims



against them. Panahpur is now a prosperous colony; and its prosperity dates from the time it ceased to be a mission enterprise.

Next to orphanages, the press is the oldest of our conference institutions. A mission press is generally supposed to be essential to a mission plant, as in Borneo and Fiji. But, why there should be mission presses in Lucknow, Calcutta, Madras, and Bombay, is, indeed, a mystery; except that such is the custom, and, like others, we have followed the beaten track. One of the missionaries, in the reinforcement of 1859, was a practical printer, and this was regarded providential. The press was first located in Bareilly, and part of the building now used for the girls' orphanage school-house was built for the press. In 1866, the press was removed to Lucknow, and, during forty years of activity, has become the owner of real estate and plant worth more than three lakhs of rupees. The amount of its work makes a stupendous aggregate. In 1905, its earnings were fifty-six thousand rupees; but the real financial assistance which the press gives to our work is a small fraction of these figures. If its property were capitalized and invested, the income therefrom, together with the financial aid received from home, would be of far greater assistance, in production and distribution of Christian literature, than that which, hitherto, the press has been able to give. The *Indian Witness* owes its existence to the Lucknow Mission Press. The paper was started, in 1871, by two Lucknow missionaries, one of whom was superintendent of the press; and during the first ten years of its existence, it was published at Lucknow under the name of "*The Lucknow Witness*." The Bijnor session of our conference, in January, 1868, resolved that "The Publishing Committee be instructed to issue a monthly paper in

Roman-Urdu, about the size of the "*Missionary Advocate*." The "*Missionary Advocate*" disappeared a generation since ; but the *Kaukab-I-Iswi*, now the *Kaukab-I-Hind*, still survives, and is now a weekly paper with a definite career and a definite place in the Indian Christian community. During the thirty-eight years of its existence, the *Kaukab* has been edited by missionaries who have had more than full work, apart from its editorship. That the paper has survived such treatment, is proof that such a publication is needed. This annalist hopes for a day when the paper shall have an editor all its own ; and that the daily *Kaukab-I-Hind*, will publish the transactions of the India Mission Centenary, in 1956.

At the second session of this conference, in Moradabad, February, 1866, two missionaries were lodged in a small tent under a crooked date-palm, on the mission compound. They were old school-fellows ; one had just returned from a two years' visit to America, the other was in charge of the Lucknow schools, and had more than four hundred boys in the central school at Husainabad. There was more talk than sleep in the little tent that first night ; and, somehow, before morning, the idea was conceived of establishing a college in Lucknow. Canning College had been opened a short time before ; and it was supposed that, without a college of our own, we could not maintain our schools. The story has been recently published by a son of the man who did more than any of us to push the college scheme to completion. The fine building on Residency Hill, with the professors and students who occupy its halls, declare the result of the plans conceived forty years ago.

Early in the year 1870, a high grade school for Christian girls was opened in Lucknow, not far from

the place where the Woman's College now stands. The first two pupils of that school are now in mission work in the Punjab. Zenana schools for non-Christian girls and women had been opened several years before, in Lucknow ; but this new school was entirely different. Whether the woman who opened the school had visions of a woman's college, is not known to the writer ; but she lived to see her small day-school grow to a large boarding-school, and, finally, into a college. The Woman's College was fortunate in the fact that the woman who first planned the institution was privileged to remain in charge of the work during all her life in India ; and had the satisfaction of seeing the college in successful operation before her untimely death removed her from our midst. This college has received more liberal support from home, and now has a larger number of missionaries on its staff, than any other institution of the conference. It has less competition than any other school. It always receives a large proportion of picked students. What higher praise can be given, than to say that its success has been commensurate with its opportunity !

In early days, there was much rivalry between Lucknow and Bareilly, the two largest stations of the conference. When work was re-opened on the plains after the Mutiny, Dr. Butler made Lucknow his head-quarters. A year or two later, he shook from his feet the dust of Lucknow, and returned to Bareilly. As a bishop was to preside at the annual meeting of the mission, in December, 1864, the superintendent wished the meeting to be held at Bareilly ; but the Lucknow party won the day, and the first session of our conference was held there. This rivalry is noticed here because to it Bareilly is indebted for the grand institution on which she prides herself, *viz*, the Theological Seminary. When the college scheme was first devised, the young men

who were pushing it fully intended that the college should be in Lucknow; but this part of the plan was not made prominent until the conference had formally decided to have a college. When the place for the proposed college had to be selected, the rivalry between Bareilly and Lucknow again showed itself, and a vigorous effort was made to have the college located in Bareilly; but, again, Lucknow won the day. Now, it so happened that one of the Bareilly missionaries had subscribed one thousand rupees to the college, while most other missionaries, in their poverty, had each given but one hundred. When the Bareilly man saw that the college was to be at Lucknow, he began to repent, and finally withdrew his subscription from the college, declaring that he intended having an institution at Bareilly. His first plan was to make it an industrial school; but, afterwards, he decided for a theological seminary, of which he was for many years the president, and to which he personally contributed a large sum of money, besides securing generous donations from friends in America, from one of whom the central hall of the seminary received its name, the "Remington Hall." This seminary is now the representative institution of the conference. It is the chief source of our indigenous ministry. A remarkable feature of the school is that it feeds, clothes, and instructs all its pupils free of cost to them. If Boston, Evanston, and Drew should help ministerial candidates in this way, the effect upon the Church would be disastrous. Why the same result should not be expected here, may possibly be explained by the fact that it seems almost impossible for the Missionary Society to have dealings with native churches which are free from the taint of financial aid; and, consequently, where, so many people, in so many ways are *protégés* of the society, the help given to theolog-

ical students appears to accord with the established order of things, and is comparatively harmless.

One of the first two missionaries of the Woman's Foreign Missionary Society was a medical missionary. Bareilly was so fortunate as to be her chosen residence ; and the princely munificence of the Nawab of Rampur gave the Bareilly Medical Mission occupancy-right in a fine estate, which enabled Dr. Swain and her successors to carry on a successful Zenana Medical Mission. This has ministered to the relief of tens of thousands of sufferers, not only in Bareilly itself, but, also, in other stations of the mission.

Two European high grade schools in the hills, five Anglo-vernacular high schools for boys, and one for girls, together with a number of boarding-schools for boys and girls, about complete the list of our educational institutions. In regard to primary schools, we are sadly deficient. Our educational work is like an inverted pyramid, broad at the top, small at the base. Thirty years ago, we were spending more money than now on primary education. We have colleges and high schools, because a few missionaries were determined to have them. We are almost without primary schools, because the united action of ninety circuit superintendents is not easily secured. We had been at work twelve years before Sunday-schools for non-Christians were attempted. In 1871, a young missionary, fresh from city mission work in Chicago, saw a grand opportunity for Sunday-school work among the hundreds of non-Christian boys in the schools of Lucknow. He went to work with such zeal that, at the close of the year, more than one thousand non-Christian Sunday-school scholars marched with music and banners through the streets of Lucknow to the Sunday-school *fête* in Wingfield Park. The example of

Lucknow was everywhere followed, and, for more than thirty years, Sunday-schools for non-Christians have been an important part of the evangelistic work of the conference.

In the Discipline of the Methodist Episcopal Church, the chapter on district conferences was largely the work of delegates from this conference. Our own district conferences were the first to attain to the status of such organizations. When we consider the large membership of our nine district conferences, the practical character of their work, and their close contact with the Christian community, we must acknowledge that these conferences, taken together, surpass the annual conference in importance and practical results. The district conference organization also gives valuable assistance in planting new missions. The administrative difficulties which so hindered the progress of the India Mission, in its earlier days, would not have been experienced, if at that time, the Church had possessed its present scheme. Our large camp-meetings are the natural complement of the district conferences, and our most popular and effective evangelistic agencies. In proportion to the number of preachers now at work, there is less bazar preaching than formerly; meetings among Christians are taking the place of bazar preaching, though both should be done. The preachers lose the drill and inspiration of bazar preaching, the aggressive character of the mission disappears, and we lose touch with the non-Christian multitudes.

Our conference has not distinguished itself in oriental scholarship. No one of the foreign or native members is an authority on Indian philosophy, ethnology, philology, or theology; neither have we any who stand forth as polemic Christian theologians, authoritative expounders of Christian



**Bareilly Church**





doctrine. The fact is here recorded as a warning to the men of the next half century, with the hope that our centennial annalist will be able to make a more gratifying record of our scholarship.

The North India Conference is noted for the harmony which has always prevailed within its borders. We have lived and wrought in peace with one another. The conference has gradually grown from a company of three or four men to its present dimensions; and, like all growths, the various members mutually adjust themselves to one another; friction is unknown. Among other reasons for this harmony is the fact that, for many years, the conference was under the leadership of two very capable men who also were men of peace,—staunch friends, free from personal jealousy, born leaders, intensely earnest, and yet nearly always agreeing in policy and plans for work. Writing to Dr. James Mudge concerning his article on the India Mission, which appeared in the *Methodist Review*, Bishop Thoburn said:—"I am especially pleased with the attention you have given the good and great work done by Bishop Parker. If I have succeeded in doing anything at all, it was more largely due to the help of E. W. Parker than to any other cause, or, perhaps, all other causes combined." A conference led by such men could scarcely fail of being a company among whom brotherly kindness always prevailed.

What shall the future of the Conference be? That depends, partly, upon our own zeal and fidelity, and, partly, upon the help we may receive from the Church which planted the Mission here. The Conference has suffered serious loss on account of the great expansion of the work of the Missionary Society in India and elsewhere. Fields that were cleared and sown during the first two decades have reverted to jungle during the last three. The

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Church is of course at liberty to choose where her missions shall be located. But when plans for work in Oudh and Rohilkand were adopted and made public, there was an implied promise to carry out those plans to a reasonable degree of completion. We missionaries have been disappointed, our Indian brethren have been disappointed, and, in many places, Hindus and Mohammedans have been disappointed, because the promises of the early days have not been fulfilled. Concerning our ultimate success, we believe that "Jesus shall reign where'er the sun doth his successive journeys run." We sympathize with those whose watchword is the evangelization of India in this generation; yet we know that such a triumph is impossible. There is no other land so difficult to win for Christ as India, and no other land which, in the intellectual and religious endowments of its inhabitants, promises such an abundant harvest. We know that one hundred years of mission work have made scarcely any impression upon the great non-Christian faiths. But, the irresistible tide of events moves towards the goal for which we strive. "The stars in their courses fight for us." We shall succeed; but the end is not yet—*Hanoz Delhi dūr ast.*

### Addendum to "The Story of the North India Conference"

**W. A. Mansell, Bareilly**

[This additional paper was prepared at the request of several members of the North India Conference, with the hope that it might be included in this Report of the Jubilee, and is here inserted—EDITOR.]

The Rev. J. H. Messmore's story, though excellent, omitted some important developments of the work,

and undervalued certain marked achievements. For instance, it may be, in a sense, true to say that, as a mission, we have made no impression on orthodox Hinduism, because the great mass of our converts have been from out-caste communities. But, on the other hand, these same converts have, by their adoption of Christianity, produced a ferment in the social order of the communities of India, which may, in its outcome, have larger results than the direct baptism of large numbers of caste Hindus. Two important facts are generally admitted by careful students of social and Christian problems in India. First, that there are numerous signs of religious unrest among the educated classes, united with a spirit of tolerance and even of inquiry toward Christianity, which, a generation ago, was unknown, and which may, at any time, herald the coming of large numbers to Christianity. The second is, that those churches which are baptizing freely from among the lower castes are also having more baptisms from the higher castes than those who hold aloof from the out-caste communities.

The Methodist Mission has, from the first, been consistent, in its teaching and practice, that all who apply for baptism shall be accepted if they meet the necessary requirements, whatever their caste convictions. From the first, there was no distinctly marked caste movement toward Christianity in our Mission until about the year 1883, when large numbers of sweepers were ready to accept Christianity. For some time, the question of adequate instruction held the workers back ; but, in 1890, Bishop Thoburn, speaking at Northfield, presented the need of a lower grade of teachers, using the term pastor-teachers. The audience generously responded, and agreed to undertake the support of one hundred such pastor-teachers.

At once he sent word to advance on all sides, and that the teachers were forthcoming. Thus was given

a definite impulse to two important movements. One was the Bishop Thoburn Special Fund, and the other, the mass movement of the sweepers toward Christianity. Both have had enthusiastic supporters, as well as opponents; but, both have done much toward giving our church that impulse toward the wider evangelism of the last two decades. The Rev. P. T. Wilson, in Budaon, and Rev. J. C. Butcher, in Moradabad and Bijnor, were the leaders of the "Lal Begi" campaign. Though this work has been criticized, was not the chief mistake in withdrawing from the advance too soon? Would not the Church, as well as the community, have been benefitted, if the entire caste within the bounds of our conference had been baptized, as at one time seemed quite possible?

But, counsels of caution prevailed; some felt that the Church should not grow faster than she could assimilate. The number of baptisms, which had leaped from 588, in 1881, to 14,748, in 1891, again declined. In 1893, the North India and North West India Conferences were divided. In 1899, the baptisms for both conferences amounted to 6,950. The figures for this conference dropped as low as 1,833, in 1902. Since that time, there has been a steady increase, the figures for last year being 4,243. The present growth, though not a mass-movement, is rather the natural development of well-established work. But, indications are not wanting that, at any time, other mass movements may begin. The Church should be ready to carry them forward to a successful issue.

Along with the problem of providing adequate pastoral oversight for the thousands which were coming into the church, was that of providing adequate instruction for our Christian children. The government was doing nothing for those of the out-caste classes. To cope with the problem of providing leaders and teachers for the church, or, indeed, of keeping the

church itself indoctrinated, was early considered hopeless; unless we could provide schools for the very people who, in most of the villages, constituted our Christian community. Even on a meagre scale. This required more money than the mission could hope to provide. Our success was our embarrassment. The multiplication of churches meant the multiplication of machinery, and increased expense. The imperative needs of the growing evangelistic work compelled reduction of the amount expended on existing schools.

At that juncture, God raised up a man who felt called upon to foster the cause of Christian education in this field. The help came before the crisis was fairly on. To provide for a large number of village schools, the best and most promising students of which were to receive scholarships to enable them to prosecute their studies in a Central High School, was wise and statesmanlike.

The report of the Board of Education, in the Conference of 1883, contains this reference to its inception: "With profound satisfaction, we chronicle the fact that the Rev. and Mrs. Jno. F. Goucher, of Baltimore, U.S.A., have provided for the establishment and maintenance for five years, at their own expense, of fifty village schools, and have given one hundred scholarships for boys selected from these schools. The enterprise is full of hope, and cannot fail to do great good to a class of people for whom Government is doing nothing educationally."

The next year, through their generosity and the assistance of a friend, Mr. Frey, eighty additional schools were maintained; and, two years after, forty girls' schools were added to the list. Subsequently, the five years first promised for sustaining these schools were extended to twenty. We cannot estimate the importance of this unostentatious gift. It not only

enabled thousands of Christian young people to gain an education, but it was one of the chief factors in training up an army of Christian workers and teachers for the rapidly growing church, in spite of surrounding ignorance, idolatry, and superstition. At least two-thirds of our preachers and pastor-teachers to-day have received some part of their education in one of these schools.

A third important fact of our conference work is that of furnishing a literature for the people among whom the conference is established. If the publishing of Franklin's Primer, or Webster's Dictionary, in America, was an event of far-reaching importance, no less is the publishing of a series of dictionaries, whose sales have reached the amazing total of 325,000 copies, and which has been a most influential factor in popularizing Roman Urdu in these provinces; as, also, the publication, for thirty-three years, of a children's paper, which is practically distributed free, and has a weekly circulation of twenty-three thousand copies, which are eagerly read in shops and homes and bazars. Only last week, the writer learned of a Brahman inquirer won to Christ partly through the ministration of this paper given to him weekly by a Christian cook from among the out-caste converts. Who can measure the influence of the fifty million copies issued since the paper was first published?

Again, the preparation of a Concordance of the Scriptures, and a Commentary on the whole Bible, are events worthy of record. These have contributed much to the intellectual and religious life of the common people.

The call of Methodism is to the common people. Her influence is ever widening and deepening. A missionary of this conference began the modern Sunday School Movement in India. Another planned

for the wider combination of forces that finally resulted in the India Sunday School Union, with its network of 8,719 Sunday Schools and 330,000 pupils, studying in a score of languages.

The Sunday-school pupils, under the hundreds of village neem trees within the bounds of the North India Conference, made the mass-movement possible. In time the Sunday-school becomes the Church, and the "common" people become leaders; the social scale is reversed; but Christianity is triumphant, and the normal Methodist sees only victory ahead.



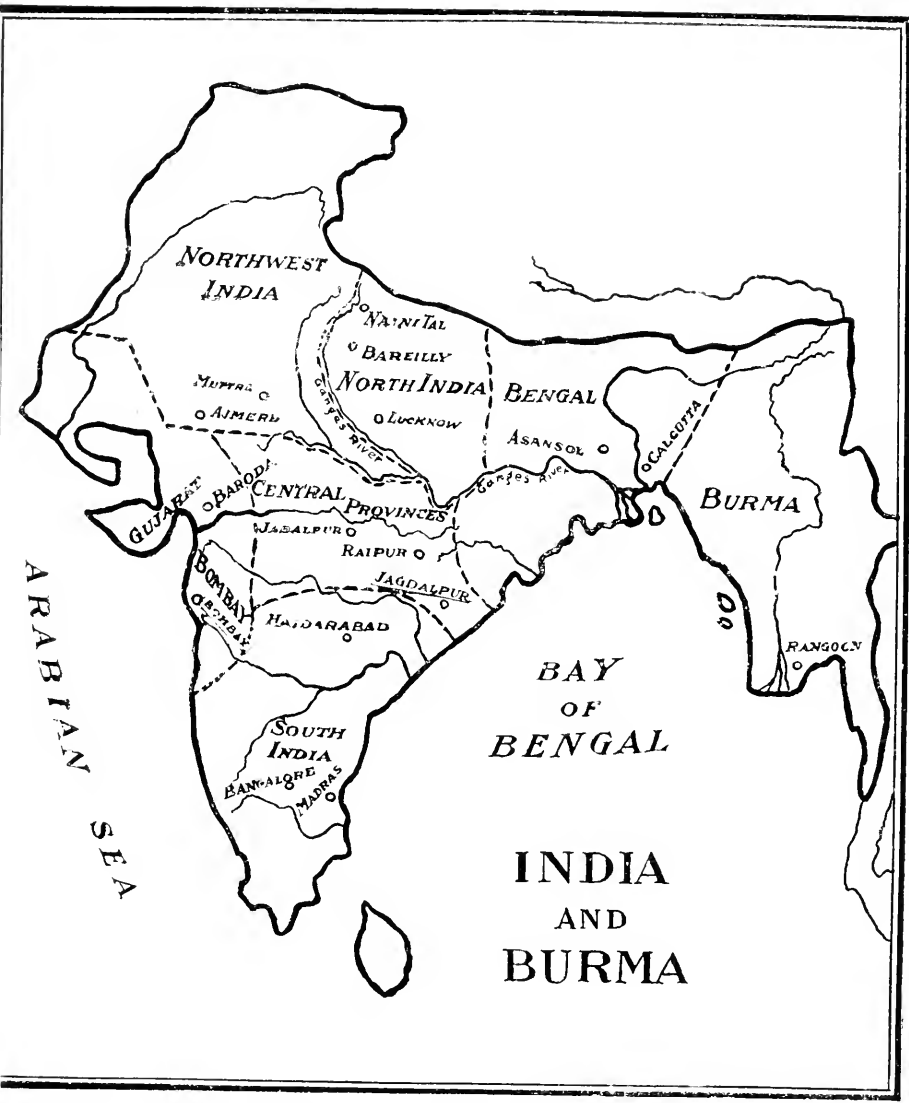
## IX

### Story of the South India Conference

**D. O. Ernsberger**

All who are conversant with the facts admit that William Taylor was, under God, the leader of the evangelistic movement in South India which resulted in the organization and development of the South India Conference. As early as 1863, he had been invited by the Rev. J. Smith, Baptist missionary; and, the following year, by a Church missionary, to make an evangelistic tour in India. About four years later, he received a letter from the Rev. J. M. Thoburn, entreating him to come to India and help. From these and "a variety of providential indications," he believed the call to be of the Lord, and arranged his itinerary accordingly, arriving in India November 20th, 1870. He spent the first eight months in evangelistic work in our India Mission. Lucknow was the first, and Cawnpore the second, city in which he worked. While laboring in the former place, the thought seems to have first occurred to him of getting the nominal Christians—Europeans, and Eurasians—converted, and of utilizing them in mission work. He says, "I took strong ground from the start, in favor of getting the Europeans and East Indians saved and incorporated into our Mission working force. Every one we get truly saved from sin will be a double gain to our cause—first to remove a stumbling block, and second, to secure a living stone in the spiritual house into which we hope to gather the perishing nations of this great





Showing Conference Boundaries



Empire. This will not draw us from the native work, but draw them to it, as a coöperative and ever-augmenting force. The brethren had a consultation and consented to this change in their mission policy, wherever a sufficient English population could be found contiguous to our native work."

After less than a month's evangelistic effort in Cawnpore, and chiefly among the English-speaking people, he was on his way to Lucknow to attend the session of the India Mission Conference. He carried with him a petition, with the signatures of many of the leading men of Cawnpore, asking the conference to place that city on the list of the appointments and to provide them a missionary. The petition was backed by a pledge of Rs. 80 per month toward the support of a missionary. Just a week before the session of the conference above mentioned, a letter from J. M. Thoburn to Mr. Taylor contained the following:—

"The Missionary Board has granted all our estimates for next year, and two new missionaries. Perhaps God intends one for Cawnpore."

Dr. Thoburn had been preaching regularly on Sundays to the English people in Cawnpore for some months before Taylor arrived in India, and, hence, was already more or less committed to this departure which he called "Crossing the Indian Rubicon." So, on January 13th, 1871, after a thorough discussion, "the Conference voted to put Cawnpore on its list of appointments, and recommended the Missionary Board to confirm their actions and appoint to it a missionary." Thus, provision was made for a self-supporting Methodist Episcopal Church, and that, too, outside of what had hitherto been the boundary of our mission field in India. Here we see the beginnings of that banyan-tree policy which has since characterised the Methodist Episcopal Church in

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India, and the financial policy which was for some years a peculiarity of the South India Conference.

From his North India campaign, William Taylor went by invitation to attend the annual meeting of the American Marathi Mission at Ahmednagar; and, from there, by invitation of a missionary of the same mission, for a campaign in Bombay, in connection with the churches of that city, but, more specially, with the Marathi Mission. The first meeting was held November 12, 1871. He did not consider his work in connection with this and the Scotch Free Church a very great success.

As other churches were not open to him, he held meetings in halls and private houses, chiefly in English, with great success; so that, after a few weeks, he found himself surrounded by a large number of spiritual children looking to him for pastoral care. He first organized them into fellowship bands, appointing leaders from among the converts. He had previously advised all the converts to continue to go to the churches they had been most inclined to attend; but he saw more and more clearly that he could not commit them to the care of existing churches. As he put it, "Pastors who will not allow me to preach in their churches—some of whom preach against my work—are not the men to nourish and lead to usefulness those who have been saved at my meetings. It has long been manifest that I must in some way provide for them; but I have not been clear as to whether or not it is the will of God that I should take the responsibility of organizing a church. . . . . To establish a church here is to found a mission in a great heathen city. . . . . So I have waited for the clear light of the pillar of fire, and now I see it unmistakably leading the way. The Methodist Episcopal Church of America has as good a right, as God may indi-

cate her line of advance in her world-wide mission, to organize in Bombay, or anywhere else, as any other branch of the Church of Christ."

On the 8th of February, 1872, a little less than three months from the beginning of his campaign in Bombay, a letter signed by eighty-three of his converts was presented to him, asking him to organize them into a Methodist Episcopal Church. On the 14th of the same month, Taylor formally accepted their call by a letter which was published in the *Bombay Guardian*.

The following were the distinctive principles announced and unanimously concurred in by all the members: "That ours should be purely a missionary church for the conversion of the native nations of India, as fast and as far as the Lord should lead us; that, while it should be true to the discipline and administrative authority of the Methodist Episcopal Church, it should neither ask nor accept any funds from the Missionary Society, beyond the passage of missionaries to India; nor, hence, come under the control of any Missionary Society, but be led directly by the Holy Spirit of God, and supported by Him from Indian resources. For the sake of establishing, as nearly as possible, an indigenous Indian Church. . . . our ministers will forego their rights as regards salary, and, also, ministerial social standing, and live on subsistence allowance, as near the level of the natives as health and efficiency will allow."

They declared themselves not opposed to missionary societies, nor to the appropriation of missionary funds to all missions which may require them. Their contention was that there were resources in India which, if rescued from worldly waste and utilized for soul saving work, would be sufficient to support at least one great mission. While holding

so tenaciously to the principle of self-support for their pastors and schools, they were not opposed to receiving funds from any source whatever for buildings; nor, from our Missionary Society for the beginning of work in places too poor to start alone; nor for extending it, as is done in self-supporting conferences at home. Thus the new church sprang forth and prospered.

After the organization of this Methodist Episcopal Church, Taylor wrote to Bishop Janes, asking for men for the new work; and, at the same time, a petition to the General Conference of 1872, asking for a provisional charter for the Bombay Conference, the organization of which was to be left to the judgment of the bishops having charge. Of the fate of the petition to the General Conference, William Taylor wrote: "You will naturally inquire, what was the result of the petition? Well, the Committee on Foreign Missions were about to consign it to the waste-basket, without even reading it, when Brother M——, who had recently passed through Bombay and was a member of that committee, called for the reading of the petition. It was read and laid on the table, not to be taken up again. The idea of a man laying the foundations of a Conference in a heathen country, in the short space of three months!"

Meanwhile, the work grew. A campaign was carried on in Poona; and a Methodist Episcopal Church was organized next in Calcutta, with like result; then, in Madras, Bangalore, Secunderabad, Egutpuri, Lanowli, Bhusowel, and other places.

In the latter part of the year 1873, Bishop Harris, on his episcopal tour round the world, arrived in India. He informed Taylor that he wished him to become officially the superintendent of the missions he had founded. Taylor's reply was "As God has

opened and organized this mission through my agency, and thus made me its superintendent, I should not object to your official confirmation of his appointment, provided, there should be no interference with the peculiar principles on which our mission was founded." In a few minutes, the whole matter was amicably arranged, and it was agreed that the new work should be called the Bombay and Bengal Mission, and that, until they could organize a conference of their own, the ministers of this mission should join the India Mission Conference. It was also agreed that all India, outside of the defined boundaries of the India Mission Conference, should be included in the bounds of the Bombay and Bengal Mission. At the ensuing session of the India Mission Conference, held in Lucknow, January, 1874, the above arrangements were completed, at which time, J. M. Thoburn, D.D., was transferred from the India Mission Conference to the new mission. The members and probationers in the new mission at this time were about five hundred. The appointments, as announced by the bishop at the close of the above mentioned conference session, were as follows:—

*Bombay* :—George Bowen, W. E. Robbins, James Shaw.

*The Deccan* :—D. O. Fox.

*Central India* :—Albert Norton, G. K. Gilder.

*Bengal* :—J. M. Thoburn, C. W. Christian.

In December of the same year, Madras, Secunderabad and Scinde were added to the above appointments, and C. P. Hard, J. E. Robinson, and F. A. Goodwin—new arrivals—were the respective appointees. These brethren had evidently not made a study of Indian geography, as, on separating to go to their respective circuits, they remarked; "We shall probably see each other occasionally during the year."

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Five more men were sent out by the Board, at the end of 1875; three more in 1876; two joined Calcutta, one in Madras, and three were transferred from North India Conference; making, in all, twenty-four men gathered in less than five years and supported without a *pie* of foreign money.

The General Conference of 1876 authorized the organization of the Bombay and Bengal Mission into an annual conference, to be called the South India Conference, and to embrace all the territory of India outside the bounds of the India Mission Conference, the name of which was at the same time changed to that of the North India Conference. Allahabad, which had been opened by Dennis Osborne, a member of the North India Conference, and Agra, were put into the South India Conference. The boundary in regard to Cawnpore was left to the decision of the two conferences; but, because of a debt on the memorial school in that station, which the South India Conference declined to assume, Cawnpore remained in the North India Conference.

On the 9th of November, 1876, Bishop E. G. Andrews, who had been deputed by the Church for this work, organized the South India Conference in the city of Bombay, where, less than five years, the first Methodist Episcopal Church had been organized. Bishop Andrews, after announcing the action of the General Conference authorizing the organization of the conference, said: "I hereby recognize the following brethren as members of said conference: Wm. Taylor, Geo. Bowen, J. M. Thoburn, W. E. Robbins, C. P. Hard, D. O. Fox, P. M. Mukerji, D. Osborne, M. H. Nichols, J. B. Blackstock, G. K. Gilder, and C. W. Christian; and the following brethren as probationers in the said conference: F. G. Davis, F. A. Godwin, J. Shaw, D. H. Lee, J. E. Robinson, W. E. Newlon, W. F. G. Curties, and T.



H. Oakes. I also announce the transfer of W. J. Gladwin from the North India Conference, I. F. Row from the new England Conference, and Levan R. Janny from the Central Ohio Conference.

"And, on this first session of the South India Conference, I invoke the special blessing of the Great Head of the Church. May love, faith, and wisdom attend its deliberations; and prepare the way for a long history of distinguished usefulness in this Indian Empire."

The territory of the conference was divided into the Bombay, Calcutta, and Madras Districts, with Geo. Bowen, J. M. Thoburn and C. P. Hard, as their respective presiding elders. The appointments in the Bombay District were Bombay, Poona, Tanna, Egutpuri, Mhow, Nagpur, and Karachi; of the Calcutta District, were Calcutta, Darjeeling, Allahabad, Jabalpur, Agra, Meerut, and Roorkee; of the Madras District, Madras, Bangalore, Bellary, Hyderabad, and Secunderabad. Evidently, concentration was no part of the policy, at that time, of the South India Conference. To fully appreciate this fact, one needs to look at a map, with these appointments prominently marked.

There were, at that time, 1,596 members and probationers, and 13 churches valued at Rs. 115,391. Collections were as follows: ministerial support, Rs. 14,250; general expense, Rs. 13,117; transit fund, Rs. 4,814, making a total for these three purposes of Rs. 32,181. The principles announced at first regarding self-support, and of making the English-speaking churches bases for evangelizing the natives, were reaffirmed in the Pastoral Address. While great stress was laid on evangelistic work, in the strict sense of the word, yet this conference recommended the establishment of a high school at Poona, and primary schools at other points of the work.

With a territory such as is indicated by the foregoing list of appointments, one would suppose that any conference of twenty-eight Methodist preachers would be satisfied ; but, not so. They were men who, regardless of responsibilities thereby assumed, were not afraid to follow providential leadings. The faith that, years before, crossed the Ganges, now crosses the sea and adds, in 1879, Rangoon to the appointments, and Burma to the territory of the South India Conference. In the appointments for 1881, Lahore and Bandikui appear ; and, in those of the following year, Mussoorie.

At the conference of 1880, a committee was appointed to prepare a report on the subject of native work, which was to be presented at the conference session the following year. After recognizing a degree of adherence to the original principle of making each English-speaking Church a witnessing, working church among the native population, the committee said : " We cannot refrain, however, from expressing the conviction that, as a body, we are in danger of losing sight of the fundamental principle underlying our work. We regard with uneasiness the sentiment, indulged in quarters, that the English work is to be the sum and total of our aspirations and efforts ; and we have been grieved to hear that this section of our work has, in some instances, so completely absorbed time and attention, as to leave no room for the other. We are aware that our preachers have done hard and good work ; that they have labored constantly and effectually ; and that our brethren are perfectly sincere in offering this plea. But, this very fact affords confirmation of our fears ; for it demonstrates that, while the obligations of our English work are sacredly regarded, the responsibilities connected with the other are but lightly viewed, if not over-

looked altogether."

This brief quotation indicates the trend of our work at that time, and was also the first public utterance which, later on, assumed the form of an agitation in favor of native work. The remedy offered in the report was to adhere unflinchingly to the original principles, and get all our English churches to working and witnessing among the heathen, as *some* were then faithfully doing. The committee, in this report, deprecated sending missionaries into the "regions beyond," where there was no English church, as being a departure from the "early principles upon which our work was founded." The eleven recommendations in this report seem to have brought forth fruit, for, in the next report on missions (1862), the committee said that they were highly gratified with the general revival of interest and activity in the native work throughout the conference. Fifteen of the fifty preachers of the conference presented themselves for examination in the vernaculars.

At the conference session of 1882, when Bishop Foster presided, word seems to have gone out that Doctor Reid, Corresponding Secretary of our Missionary Society, who was present, was holding out inducements to our conference to ask for an appropriation from the Society for our native work, and that the Society was ready to make us a grant of \$20,000. There is no record to verify this statement; but the impression had gone abroad that money could be had for the asking; and, from resolutions of the Bombay Quarterly Conference presented at this conference session, it appeared that certain members of the South India Conference actually intended to vote, if there were opportunity, for appropriations for purely native work. There were five men among those present who argued the case in

favor of asking for American money, and that, too, from our Missionary Society. They were called "The Five Daniels." A body of men, none of whom was receiving more than Rs. 150 per month, and many of them not more than Rs. 50, deliberately refusing \$20,000, is a spectacle that will not probably be witnessed between now and the next Jubilee year! Whether this action is thought to indicate faith or foolishness, the subjects of it were men who stood by their convictions, though it cost them something.

The Committee on Missions, at the conference of 1883, said: "We emphasize the fact that there is cause for deep thankfulness to God for a most marked increase in and for the native work, on the part of both preachers and people. No year of our history has ever witnessed such activity and progress in the native work." A few years before, the committee on missions did not encourage native work carried on apart from the English churches; but, in this report, they said: "We recognize with gratitude the hand of God leading us to push the Gospel War even beyond the limits of our English work. We regard all such work as in perfect harmony with all work done in connection with our English circuits; and see in this frontier work proof of God's intention to make us the benefactors of millions of heathen far beyond the limits of our English work. . . . We are able to spare more than one in four of our members of conference, to be wholly employed in vernacular missionary work."

From 1880 to 1885, the territory of the conference had been divided into the Bombay, Calcutta, Madras, and Allahabad Districts. In the appointments for 1885, two new districts appear, Burmah and Central India, with J. E. Robinson as presiding elder of the former, and C. P. Hard, of the latter,

A new appointment also appears : Singapore, with W. F. Oldham, missionary, as stated by Bishop Thoburn in his "India and Malaysia," Among the appointments of lay missionaries made at this conference appear the name of Miss Sarah M. DeLine, the first lady sent out by the Woman's Foreign Missionary Society to the South India conference.

The special committee on Missions reaffirmed the foundation principles stated in Bishop Taylor's "Ten Years Self-Supporting Missions in India." Having convassed the conference by sending out blanks to all the preachers, out of 1,328 members and probationers, 69 went street-preaching regularly, or one in nineteen. The same average went occasionally. One in twenty-seven visited from house to house. The committee further said : "While we greatly rejoice in the fact that the present state of our Church, as a witnessing church to the heathen, is far in advance of our position three years ago, yet we are humbled by the remarkable contrast between our principles announced in the beginning, and our practice at the present time. The facts before us call for repentance and reformation." Soon after the adjournment, there appeared an editorial of the same import in the *Indian Witness*. Articles also appeared in the home papers, one from a loyal member of the South India Conference, and one by Bishop Hurst who presided at the conference in the latter part of 1884. The bishop said : "It makes one's heart sick to see these few men—say forty-five—in the midst of many millions. The contrast is awful. The conference needs one hundred more men this moment. It is a peculiar conference. It has its own way of doing things, one of which is, that it asks no money from the Missionary Board. I sincerely wish, however, that to it would be granted, and that it would accept, \$50,000 a year, with which to make a great advance upon the native

population." That we were not reaching the native population as we had hoped, and that, without financial help from outside sources, we could never carry our work beyond the stations in which we had English churches, was becoming more apparent to the members of the conference. At that time there were a few men wholly devoted to work among the natives in the "regions beyond," supported by friends in India not of our English churches. The term self-support was sacred to the South India Conference; but, in its practical application, it had come to mean support from any source whatever except from the Missionary Society. To some of us this appeared rather inconsistent, especially as we had held from the beginning that, to "accept help from the Missionary Society for the beginning of work in our bounds too poor to start of itself, was no infringement of our principles." So, at the Bombay Conference, in January, 1886, the announcement that \$10,000 had been given to our conference for work among the natives caused no consternation in the camp. We received it with thanks and asked for more. This amount had been asked and granted on the grant-in-aid principle. The same amount was to be raised in India for native work. And we asked for an unconditional grant for those whose work was in the regions beyond. The following year, we received \$6,000 for "remote missions, and \$10,000 on the grant-in-aid principle." The next year, we received an unconditional grant of Rs 33,846; for aided work, Rs. 9,837. In the following year, the conditional grant appears to have been discontinued, and we were in regular line, as we have been ever since. Why this great change in so short a time? The same men, or most of them, who refused the \$20,000, accepted the \$10,000, and following grants, because they had become convinced that they could not do what they

were then certain they could do; and, as loyal Methodist preachers, they followed their convictions.

For ten years, the South India Conference had wrought as one body. We had gained 22 ministers, 449 members and probationers, Rs. 3,27,870 worth of property, and, in territory, Burma and Malaysia. Though our whole number of ministers was only 56, it was deemed wise, in view of our immense territory, to divide our conference. Accordingly, by an enabling act of the General Conference of 1884, the Bengal Conference was formed, consisting of Bengal and those portions of India not included in the North and South India Conferences, with Burma and the Straits Settlement. This action was taken at the conference of 1886-7, held in Madras under the presidency of Bishop Ninde. We thus lost four of our six districts, (Ajmere, Burma, Calcutta, and Mussoorie), just one half of our effective preachers, nearly two thirds of our members and property, and about half of our territory.

Our next conference session was held in Poona, under the presidency of the Rev. Geo. Bowen, in January, 1888. In January of the following year, the conference was held in Bombay, our own Bishop Thoburn presiding. He had often presided in our conference; but, now, for the first time, as bishop. At this conference, one notable name dropped from our roll of preachers and a saintly character from our ranks, one of the charter members of our South India Conference, the Rev. Geo. Bowen, a devoted, self-sacrificing missionary, one of the first to join Wm. Taylor in his campaign in Bombay, and a faithful defender of his principles.

From the time of the Bengal Conference, in 1887, to 1891, our conference consisted of the Bombay and the Madras Districts. In 1881, the latter dis-

trict was divided, and the Hyderabad District was formed, consisting of Bellary and the territory of H. H., the Nizam's Dominions, with G. K. Gilder, presiding elder.

Since the loss of the Bengal Conference, nearly five years had elapsed, when, in our conference of 1891, a second division was proposed, and the proposition met with such favor that, in the following year, the division actually took place. The conference convened in Bombay, in December, 1892, as one conference. On the first day, the Bombay Conference was organized and held its sessions in the forenoons, and the South India Conference, in the afternoons. By this division, we lost over half of our members and probationers and more than two-thirds of our property. We were deprived of the Central Provinces, the Berars, and a part of the Nizam's Dominions. Then, for thirteen years, we continued without division. In 1898, the Godavery District was formed, consisting of the native state of Baster and portions of the Central Provinces, and of the Nizam's Dominions. Later on, appeared the Raipur District. In 1900, the Raichur District was formed by setting off the Kanarese portion of the Hyderabad District; and, in 1903, by similar treatment of the Madras District, a Kanarese district was formed in the Province of Mysore. This is called the Bangalore District, and is the youngest in the conference. In 1904, the Belgaum District of the Bombay Presidency was handed over to our Mission and was attached to the Raichur District. The Central Provinces Mission Conference was formed, in 1905, by joining together the Central Provinces District of the Bombay Conference and the Godavery and Raipur Districts of the South India Conference. We thus lost one-third of our Christian community and one-fifth of our property, and a



large portion of our territory. South India is no longer a misnomer, as applied to our conference.

Notwithstanding these divisions and our consequent losses, we have at present a Christian community of about 5,000, a staff of nearly 500 Christian workers, Rs. 8,95,000 worth of property, and have had this year about 800 baptisms. These figures may seem small ; but, if divisions had not been made, we might now boast of a Christian community of 125,000, of over 3,000 workers, of Rs. 38,00,000 worth of property, and of 14,000 baptisms, in 1906. We rejoice in the prosperity of our children, and remember with gratitude that, though they went out from us, yet they are of us. They went out with our consent and with our blessing. Our interest in them and our prayers for them have not ceased. We have already furnished territory for six conferences, and our ability in this regard is not yet exhausted. Three of the Bishops of Southern Asia were once members of the old South India Conference, and two of them were charter members; while the fourth narrowly escaped the honor of membership in our conference, having arrived a few months too late. Even the Superintendent of our little sister, the Philippines, was once an honored member of this conference. And now, to our beloved elder sister beyond the Ganges, and to our daughters and granddaughters in other regions of Southern Asia, we bid a hearty Godspeed, and an affectionate farewell, until we meet at the Centennial Celebration, when we shall listen to the stories of twenty-five conferences, instead of nine, and when, instead of numbering our Christians by *lakhs*, we shall, by the blessing of God, number them by millions. "To the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen."

## Story of the Bengal Conference

**Joseph Culshaw, Pakur**

Methodism commenced her good work in Bengal through the instrumentality of the Rev. William Taylor. On the 12th of January, 1873, he began his great work in Calcutta. Services were first held in the Wesleyan Church, Sudder Street ; in the Hall of the American Zenana Mission; also, in the Union Chapel on Dharamtala Street ; and, finally, in the Baptist Chapel at Entally. It is evident that he received a welcome from the various Free Church bodies in the city. The work, however, was far from being easy. There were many discouragements ; but William Taylor was not easily cast down ; and, about the 9th of April, he organised a church. Thirteen persons gave their names as candidates for membership. A hall belonging to the Young Men's Christian Association, in Bow Bazar, was next occupied ; and here, within two months, some forty persons were won to Christ. He rented a site in Zig Zag Lane, and built thereon a temporary church, 30ft. by 40ft., which was opened on the 9th of November, 1873.

At the end of September, 1873, Mrs. F. W. May, of Calcutta, went to the Dasehra Meetings at Lucknow, and was so impressed with the addresses of Dr. J. M. Thoburn, that she importuned him to go to Calcutta, where she was convinced that he would find an open and effectual door. In December of that year, Bishop Harris came to India,



Church Built by William Taylor, Calcutta.



met Dr. Thoburn in Calcutta, and consulted with him on the subject of work in the city. In January, 1874, at the session of the India Conference, the bishop organized the "Bengal and Bombay Mission," and appointed Dr. Thoburn to Calcutta.

Dr. Thoburn's first service was held on Sunday, January 25th, 1874, in the Entally Baptist Chapel, which had been placed at William Taylor's disposal by the Rev. George Kerry, of the English Baptist Missionary Society; and services were held there for a few weeks. In the meantime, the church which is now known as the Bengali Church, on Dharamtala Street, was approaching completion. This church had been made possible by the generosity of the Rev. George Bowen, who had, in an unexpected way, received ten thousand rupees. This money he gave to William Taylor for the new church. The church was dedicated on the 22nd of February, 1874, and began its great work of blessing. It was built with the idea of accommodating four hundred hearers; but even six hundred crowded into the building, Sunday after Sunday, to hear the new preacher; so that the edifice was soon too small for the congregations that were eager to attend the services. Dr. Thoburn then rented the Corinthian Theatre, where the services were held. Meanwhile, he started out on a campaign to raise funds for a new church. On the 31st of December, 1875, the present church was dedicated. From the beginning, the Dharamtala Street Church, now, Thoburn Methodist Episcopal Church, proved itself to be a missionary church, and large numbers attended the Sunday evening services.

The Bengali work began in a simple way. A Bengali gentleman, who was already in name a Christian, attended the services of the English Church and became powerfully converted. What he had seen and known he began with confidence to

tell, and a Bengali service was commenced. The work has since extended to the villages near Calcutta, and southward to the Sunderbans and Tamruk. That in Pakur and Bolpur is, likewise, traceable to that same beginning.

During those days, also, went forth the impulse that led to the opening of work in Asansol, where, to-day, we have such trophies of the gospel.

It was not until June, 1888, that work was opened in the Tirhoot District, which is the most densely populated portion of India, some of the government districts having a population of over nine hundred to the square mile.

Our educational work, too, which is now so widely extensive in the conference, owes its inception to the then pastor of the English Church. After Doctor Thoburn had been in Calcutta about three years, a Roman Catholic gentleman came to him and asked him why he kept aloof from educational work. He replied that the only reason was a lack of money. "If that is the trouble," said the former, "I am willing to help you; you may depend on me for a hundred rupees a month, if that will be of any use to you." Immediately, a day school was commenced and a staff of teachers was organised. Applications for boarders were soon received. No other place being available, half a dozen boys and girls were admitted to the parsonage. In nine months' time, the day-school had outgrown the capacity of the building in which it was held. Just then, the secretary of a long-established school for girls, known as the Calcutta Girls' School, proposed to Dr. Thoburn that he take over its management, which he at once did. From that unpretentious beginning, what do we see to-day? We have the Calcutta Girls' School, in its splendid location; the Calcutta Boys' School, with its great buildings, so largely due to the generosity

of Robert Laidlaw, Esq., M. P.; the American Methodist Institution, now on its way to an assured future, especially, since the receipt of \$30,000, upon the munificent promise of \$100,000; the Lee Memorial Training School, a magnificent property worth more than two lakhs of rupees, recently conveyed to the Methodist Episcopal Church by the Rev. David H. and Mrs. Ada Lee; the Queen's Hill School at Darjeeling, with its expensive site largely paid for; the boys' and girls' schools in all our principal stations; the Seaman's work, which, for so many years, has been of such blessing to the sea-faring community; the Industrial Home, which has helped many from a life in the gutter to one of respectability; the two orphanages for boys and girls—all these agencies thus due to the energy and consecration of the founders of our mission work in Bengal and their faithful friends.

Our vernacular work is conducted in three languages: Bengali, Hindustani, and Santhali. The population in the territory covered by our conference is very nearly 80,000,000. Of these, the larger number, or 41,432,899, are Bengalis; Hindu-speaking, 26,780,174. In the Bengali-speaking district, we have three presiding elder's districts: Asansol, Calcutta, and Diamond Harbor. In the Hindi-speaking district, we have one presiding elder's district, Tirhoot. We have not witnessed a mass movement, as yet, such as they have had in the Northwest and Gujarat; but we have seen much to encourage us, especially, at Asansol, Muzaffarpur, and Pakur.

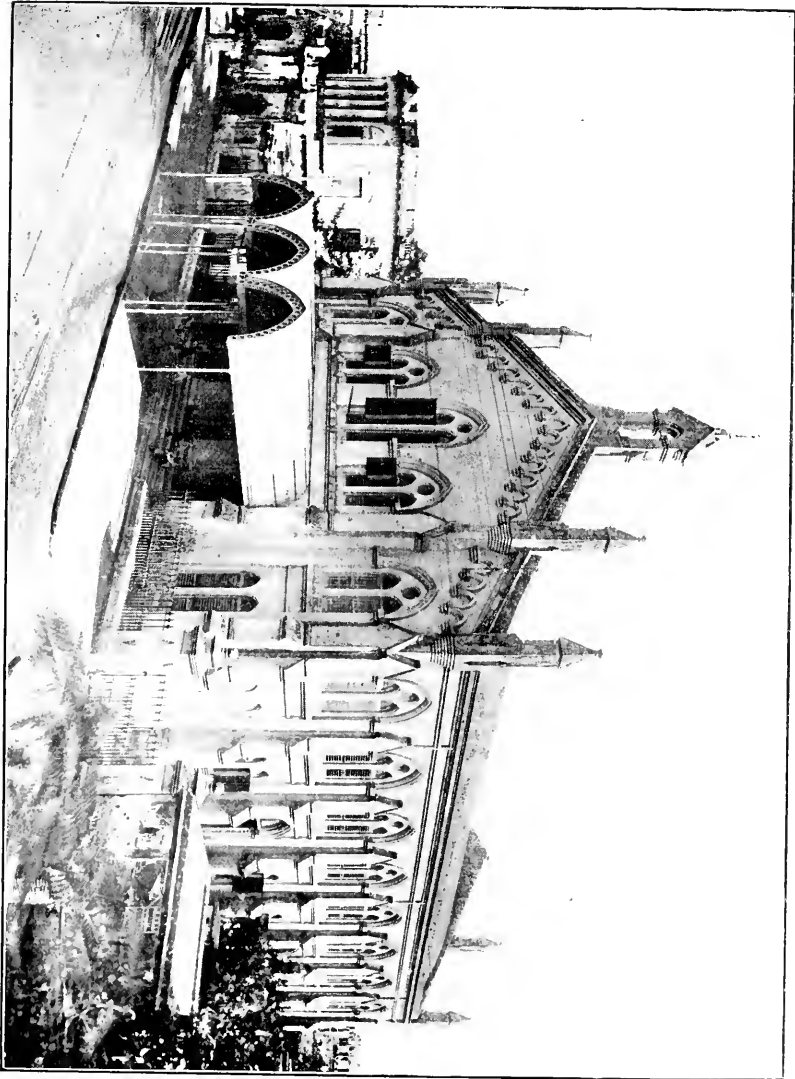
We are grateful for the succession of able men, whose lives and work have shed lustre upon the history of our conference. William Taylor, while only for a short time in the Province of Bengal, left his mark upon the work. Bishop Thoburn gave to Calcutta and Bengal fourteen of the best years

of his self-sacrificing life. The impress of his character and effort is everywhere evident. Bishop Frank W. Warne devoted thirteen years of earnest and untiring effort to organizing and building up the work in Calcutta. Several institutions owe their origin to his energy. Bishop John E. Robinson, for seven years, wrought manfully in the conference, and brought many of its struggling enterprises to prosperity by his careful and wise administration. Bishop Oldham we also claim, as he was one of the charter members of the conference, when it was organized on the 13th of January, 1888. Upon our roll of saints are such names as F. A. Goodwin, Frank L. McCoy, and Benj. J. Chew. They wrought great deeds for the Master, and the fragrance of their lives is with us to this day.

No history of the Bengal Conference would be complete without a hearty tribute to the Woman's Foreign Missionary Society, for the support given in the English and vernacular educational and evangelistic work. The earnest and self-denying efforts of its agents have been a blessing to many of our stations. During recent months, a revival spirit has been manifest, and, from nearly all of our stations, a new experience of salvation has come to our membership. Our Christian community now numbers 3,782; and we have churches and parsonages to the value of Rs. 2,34,530; while the other property and institutions of the conference are probably worth Rs. 13,09,237. "Hitherto hath the Lord helped us." And He will surely guide us in our future work.







Thoburn Methodist Episcopal Church, Calcutta



## XI

### Story of the Northwest India Conference

**Rev. P. M. Buck, Meerut**

The North-west India Conference includes the Punjab and the territory bounded on the north-east by the river Ganges, to some distance below Allahabad, stretching from that river to the south-west about three hundred miles. Its length is about seven hundred miles. Most of this territory is very fertile and densely populated, even for India ; lying entirely outside of that in which our Church began her work, and was supposed to limit her activities.

Cawnpore was the first station occupied. In 1870, Bishop Thoburn began to supply the pulpit, in part, for a small congregation in that place, from Lucknow. No one then thought of this work as the camel's head thrust into new territory. William Taylor was largely responsible for our entrance into this region. In the end of 1870, he visited Cawnpore, and held a series of meetings for both the English congregation and a native Christian community. His success in the English work was limited ; but, among the Indian Christians, he gathered a band of more than twenty converts. When conference met at Lucknow, in January, 1871, the Rev. P. M. Mukerjee, an Indian minister, was sent to care for this native work. The English work, as well, soon fell entirely into our hands ; and, in January, 1872, the Rev. Wallace J. Gladwin was sent as pastor. Cawnpore has now become the head of an

important district. It has a Christian community of 2,144 ; a band of 176 paid Christian workers ; property valued at Rs. 2,31,830 ; an English boarding-school for girls and small boys, good boarding-schools for native boys and girls, and an industrial school for native boys. The English Church is the most important of pastoral charges in our field for Europeans.

At the end of 1870, in the great revival at Lucknow under the leadership of Mr. Taylor, a young man was led into a rich and happy Christian life, whose conversion meant much, especially, to the territory now included in our conference. He soon manifested marked ability as a preacher and evangelist. Early in 1871, he went to Allahabad, where, with the aid of another layman, he held a series of services when about thirty souls found Christ. They were organized into a band and made over to the care of another mission of that station. But, during the year, the band was scattered. Early in the following year ( 1872 ), he returned and held another series of services, with still greater results. Sunday services were, in consequence, continued in Allahabad, and, in the beginning of 1873, the brother thus used was appointed regular pastor. He had held a lucrative position in government employ ; but relinquished all for the ministry. That brother was Dennis Osborne. He was used by the Master to open work in many important centers in our conference, though chiefly for English work. In 1881, he became a presiding elder, serving the Church in Allahabad and Mussoorie, in that capacity, until 1895, when he was transferred to the Bombay Conference, where he held like office until his sudden decease, in 1903. He was a pastor with us for nine years, and presiding elder for twenty-two years. Twice he represented us in the

General Conference. Perhaps no preacher of our Indian Methodism has excelled him in ability to draw and hold large congregations; while, as an evangelist and an inspiring preacher, he stood in the front rank of our Church in this empire. Thus we entered Cawnpore and Allahabad, as the result of a revival. So it was with most of the central stations occupied. Mr. Osborne soon launched out, also, into native work in Allahabad; and carried it on with vigor. Allahabad, too, has become the head of a district, with a Christian community of 647; 64 paid Christian workers; property valued at Rs. 70, 770; and an orphanage each for boys and girls. It still has an important English Church, employing a pastor's whole time.

In 1874, at the earnest invitation of Christian friends in Agra, Mr. Osborne visited that station and held evangelistic services for two weeks, resulting in about fifty conversions. For a time, this work was supplied by missionaries and local leaders. In 1875, Agra was placed on the list of appointments, and, for some years, the work was conducted especially for the European community. The native work in this region began later.

In 1875, Mr. Osborne held evangelistic meetings in Meerut, and a society was organized as the result of a revival. It was supplied the first year by visiting missionaries. Then a pastor served the work. But, peculiar circumstances led to temporary abandonment of the station, as one of the important centers, until a few years later.

Rurki, too, was favored with a revival, in 1875, under Mr. Osborne, who also organized the work. In 1876, the Rev. D. H. Lee was appointed pastor. It has become an important center, and is now the head of a district, with a Christian community of 6,334, and 133 paid workers. Its property is valued

at Rs. 37,530. It has a small English work, chiefly for British soldiers, and a beautiful house of worship. It is also a center of a mass-movement.

As the result of a revival in Lahore, under the labors of Mr. Osborne, a pastor was sent there, in the beginning of 1881. This is the center of the work in the Punjab province, with a population of twenty-seven millions. Soon, Multan, 208 miles to the west, was linked to Lahore as an out-station, and Phillaur, 108 miles east. For many years, we were a feeble folk in this great province, because of insufficient support and scarcity of men. Until 1902, it was but a part of the district of which Mussoorie was the head. From 1891 to 1902, we had no foreign missionary in the whole province, except, for a brief period, a young man in Delhi. In 1902, we were able to adopt a broader policy. Lahore is now the head of the Punjab District, and two missionaries are stationed in that city, one for the district and the other at the head of the Lahore Circuit, to carry on native work alone. English work was discontinued in 1891. The district now has a Christian community of 11,802; paid workers, 161; and property valued at Rs. 1,84,713, of which Rs. 55,500 worth is in Mussoorie, a station still connected with the Punjab. Institutional work in the Punjab proper is still undeveloped.

Mussoorie, for many years the head of a district, has been an important station for English work, was opened in the early eighties by Mr. Osborne, and carried on for several years in a rented building. In 1884, Mr. George Stuart, of Philadelphia, having become a warm personal friend of Mr. Osborne, donated money for a church building, resulting in a beautiful edifice where revivals have been common. From the first, except for a few brief intervals, Mr. Osborne was the "season" pastor

each year, until 1893. A Hindustani pastor cares for Christians employed in the station ; and this congregation is provided with a comfortable home, through the liberality of the Rev. Dr. Henry Mansell.

While in America, Mr. Osborne was able to enlist the interest of Mrs. Philander Smith, of Oak Park, Illinois, in an English boarding-school, for which she made a liberal contribution ; the name of the school to be the Philander Smith Institute, in memory of her deceased husband. This institution was opened in March, 1885, and, for sixteen years, continued to prosper, being advanced to the grade of a seminary and increasing in popularity ; besides being favored with frequent revivals. In 1903, it was amalgamated with a sister institution in Naini Tal, where the good work continues under the name of the Philander Smith College. The principals of this institution have been as follows:—Mr. W. T. Mulligan, M. A., four years ; the Rev. P. M. Buck, four years ; Dr. H. Mansell, eight years ; and the Rev. F. S. Ditto, M. A., two years in Mussoorie and three years in Naini Tal.

In 1881, the South India Conference opened work in Bandikui, now connected with the Ajmere District, when the Rev. C. W. De Souza began work as a supply, visiting the people and conducting English services. The Rev. E. Jeffries was the first regular pastor. The work was first connected with the Allahabad District, under the Rev. D. Osborne. In 1886, Ajmere became the head of the Central India District, under the charge of the Rev. C. P. Hard, presiding elder, who continued this arrangement until January 1891, when the field was transferred to the North India Conference and became part of the Agra District. The native work was opened by the English congregation. But, soon the native work

became of first importance. This process has chiefly resulted from the great mass-movement—a movement that began to manifest itself in 1887. Its first chief center was in the Rohilkhand District, of the North India Conference. This district was bounded on the west by the River Ganges. Across that river, in our present conference territory, are many hundreds of thousands of the accessible classes now being affected by the mass-movement. Meerut District, with a population of three and a half millions, has one fifth belonging to such classes. These people were scarcely being touched by other missions. Relatives and friends of converts lived across the river, and began to call earnestly for instruction and baptism. In 1887, the Rev. Hassan Raza Khan was appointed to open work in the Kasganj region of the Etah civil district. He was soon provided with four local preachers and five teachers of small schools. He organized his field by appointing his force to neighboring towns. Under his efficient leadership, the work spread, until, in 1891, the territory was organized into a district, and he was made the presiding elder, the first Indian presiding elder outside of the North India Conference; the venerable Zuhurul Haqq alone preceding him in the responsibilities of such office. At the end of 1891, this district was divided into eight circuits, with a band of 55 paid workers, and reported a Christian community of 1,636. At the end of 1904, this district reported a Christian community of 10,024; paid workers 105; and property valued at Rs. 14,820. The territory comprising four circuits now connected with the Muttra District, and having a Christian community of more than 4,000, was, at first, a part of the Kasganj District. The Rev. Hassan Raza Khan served this district with marked ability, as an organizer and leader, until his death in August, 1899.



From then, until the end of 1901, the Kasganj District was served by the Rev. J. B. Thomas. In 1902, he was succeeded by Mr. Khan, who continued in the work.

In January, 1888, the Rev. Rockwell Clancy was appointed to the English work at Agra, and to open native work both there and in the Muttra civil district. At that time, except a few medical students in Agra, there were no Indian Christians in all the field comprising the present Muttra District, at first called Agra District. Provision was made for Indian workers who were appointed to important centers, and the work expanded. After two years, he was transferred, temporarily, to Burmah. While in Agra, Mr. Clancy built a commodious church edifice, worth Rs. 12,000 and a mission house, worth Rs. 10,000.

In 1889, the Rev. J. E. Scott was sent to push the work in Muttra. It developed so rapidly that, in January, 1891, the Agra District was organized and the Muttra missionary was appointed presiding elder. Work in Ajmere was at that time connected with the Agra District, having been taken over from the Bengal Conference, in exchange for that in the Meerut civil district. For eleven years, Dr. Scott wrought in this district including five years in Rajputana. At the commencement of his administration, there were about 1,300 Christians in his field; 70 paid workers; and property valued at Rs. 48,000. When appointed to Ajmere, in January, 1902, he left a Christian community in the Muttra District, as that district now stands, of 14,427; a band of 333 paid Christian workers; and property valued at Rs. 2,76,221. Since 1902, this field has been administered by the Rev. Rockwell Clancy, as presiding elder. The Deaconess Home and Training School for both European and Indian girls was opened in 1891, and has helped to provide efficient workers for Upper

India. Its superintendents have been Miss Sparkes, Mrs. Matthews, Miss Dr. Sheldon, Miss Gregg, and Miss McKnight.

In 1888, the Amroha District of the North India Conference, under the Rev. Zuhur Ul Haqq, extended its lines across the Ganges, and work was opened in the Bulandshahr and Meerut civil districts. This was the beginning of native work in the field now comprising the Meerut District. In January, 1890, the Rev. John D. Webb was appointed to work in the Muzaffarnagar civil district, in connection with the Mussoorie district of the Bengal Conference. He remained three years and laid the foundations. This field is also now included in the Meerut District. In 1891, Meerut was made over to the Bengal Conference and attached to the Mussoorie District. The Meerut District was formed in January, 1893, when the Rev. P. M. Buck was appointed presiding elder and still remains in charge. A Christian community of 20,863 has been gathered, 245 paid Christian workers, and property valued at Rs. 57,500. Meerut has good boarding-schools for boys and girls.

The Northwest India Conference was organized in January, 1893. Part of the territory now included in the Punjab, Rurki, and Meerut Districts was detached from the Bengal Conference, and the remainder from the North India Conference. The latter territory is now divided into the Kasganj, Muttra, Ajmere, Cawnpore, and Allahabad Districts. The conference was divided into seven districts, with appointments as follows: Agra, J. E. Scott; Ajmere, C. W. De Souza; Allahabad; Dennis Osborne; Bulandshahr, Charles Luke; Kasganj, Hassan Raza Khan; Meerut, P. M. Buck; Mussoorie, H. Mansell. When the conference was organized, there was a Christian community of 15,066, besides bap-

tized children; 602 paid Christian workers; and property valued at Rs. 3,14,147. At the end of 1906, our Christian community numbered 79,662; paid workers, 1,451; property valuation, Rs. 10,16,569.

When Ajmere was organized into a district, there were 832 Christian communicants; and the property was valued at Rs. 12,000. Large gatherings in native work soon after took place under the labors of the Rev. James Lyon. C. W. DeSouza served this field as presiding elder for six years, and was succeeded by Dr. J. E. Scott. The last report gives the following figures: Christian community, 13,002; paid Christian workers, 270; value of property, Rs. 1,44,145.

The Bulandshahr District was served by Charles Luke for nearly five years, when it was merged into the Meerut District; which arrangement still continues.

This conference has been apparently unfortunate in the rapid changes of its *personnel*. Of ten American charter members, but three remain in the effective ranks: James Lyon, R. Clancy, and P. M. Buck. Of six European charter members taken on in India, but one remains in this field—C. H. Plomer. Of thirteen Indian charter members, six are still on the fighting line. Of the first band of presiding elders, only the writer of this paper remains in our work. Compared with North India, our conference has little institutional work, no colleges, no theological seminary, no publishing house. We share more largely in the benefits, than in the responsibilities, of these institutions in the mother conference. Our American members are far more free for evangelistic work than are those across the Ganges. Our conference has maintained the European Girls' Boarding School in Cawnpore, bequeathed to it by the North India Conference; and one of our charter members was

the founder of the Philander Smith Institute, recently amalgamated with the Boys' School in Naini Tal.

While dependent upon the mother conference for the higher education of our converts, we have boarding schools usually teaching up to the middle standard, for boys, in Cawnpore, Muttra, Ajmere, Kasganj and Meerut; for girls, in Cawnpore, Muttra, Ajmere, and Meerut. Boys in these schools number 310, and girls, 524. The pressing demands of our evangelistic work among converts and inquirers seriously limits and cripples this educational work for our Christian boys. The contrast in numbers between these boys and girls involves difficulty in arranging suitable marriages for the latter in our own mission; numbers of the better class being lost to our Church and Mission.

The children of our village converts have scarcely any educational advantages, except in our primary schools. These are very meagre; as our converts and inquirers have increased so rapidly that nearly all our working force has been required to give them even a small part of the spiritual care and teaching needed. Among our most pressing demands are improved facilities for primary education.

Recent famines have given us a large number of orphans to rear and train. We have orphanages for both boys and girls in Allahabad, Aligarh, and Phalera; and for boys only, in Tilaunia. In these institutions, there are about 400 boys and 500 girls. They are taught various trades and industries. Perhaps, the greatest difficulty in getting our boys to master these callings is found in the demand for primary teachers and lower grade workers in the mission field around us. For, any good man who has even an elementary training and is willing to give his life to Christian work, can find a place.

Our conference maintains English work in Alla-

habad, Cawnpore, Mussoorie, Agra, Ajmere, and Rurki. In the three places first named, the work commands the entire time and strength of a pastor, and the work done is important. In the other places, this work is incidental, and draws less upon the missionary's energy. But we should prosecute English work in European centers, first, because the European community of India possesses very few religious advantages, and should be won to Christ; second, because ungodly lives are a great hindrance to our native work, but holy lives help our work in various ways; lastly, some English work is held to make the missionary.

Our conference workers give the most of their time and strength to evangelize the accessible classes, and to the care of converts and inquirers; while greater multitudes are awaiting instruction. Though other castes and classes are not forgotten, this may explain the decrease in bazar preaching and in the great fairs.

Our converts are chiefly from the lower castes and classes. Few had any educational advantages before coming to us. In mental and moral capacity, they average with their more respectable neighbors. The mass-movement has its springs in dissatisfaction with conditions. The classes being reached in large numbers have known much of oppression. They are influenced by the hope that Christianity will improve their status. At first, some may have come with the hope of temporal help; but, in most places, this hope has long since disappeared. For temporal assistance, under any ordinary conditions, is fatal to success in dealing with them. To support the gospel in their humble way, is one condition of steadfastness. Just when spiritual motives begin to operate, is difficult to determine. The doctrine that all men are equal before God is certainly

attractive to them. Many are influenced by the hope that their children will be taught and will enjoy improved conditions. But, they do discover that Jesus Christ is the only Saviour. They do prove that they are not anchored to their old religion. They freely permit the destruction of their symbols of idolatry. They gladly join in Christian worship. If carefully taught, they soon respond to a living gospel, and, in our revivals, their children in our schools are swept into the Kingdom of Grace. They are represented in our ministry by wise and spiritual leaders, who have been favored with normal opportunities. If provided with teachers and preachers who are real evangelists, they respond to the new life, as in the case of other converts. The chief condition of success is a spiritual and intelligent ministry, foreign and Indian. Some of these humble converts have borne bitter persecution, but few on this account, or when neglected, have lapsed from Christianity. Work among these despised classes does not prevent access to those higher in the social scale. Facts seem to be many of all classes being favorably impressed by the gospel, especially where the mass-movement has given largest fruitage. Success of the mass-movement proves a stepping-stone to faithful work among higher castes and classes.

The Northwest India Conference has taken an advanced stand with regard to persistent training of Indian workers. Summer-schools are commonly held for a month or six weeks, the students being composed of preachers and teachers. Ordained Indian ministers, with the presiding elder, constitute the staff of teachers, and lay out work for the year. They are important means of intellectual and spiritual development. For, our Indian workers are in danger of having a religion of form, without the

power ; since Hinduism and Islam know little beyond such formalism, and are, in the main, a failure. Christianity links purest ethics to spirituality. The great revival now blessing India is preëminently ethical as well as spiritual. To help Indian mission workers to a plane above the old conditions, is a missionary's first duty.

Again, preachers and teachers may regard their service as a means of living. Demand for mission workers far exceeds the supply. Positions outside are few and difficult to secure. Is it strange that some who join our work have failed to feel the need of a divine call ; or have persuaded themselves that the call has come, while the facts are against them ? As a conference, we seek to deal wisely with this problem.

Then, there is the serious danger of mental stagnation. The intellectual awakening in India has been experienced only by the few. Like the characters in Bunyan, many do but talk in their sleep. Diminutive attainments appear large and self-satisfying. Our summer-schools aim to remove this enervating malady. These schools, with their lessons, discussions, criticisms, lecture courses, and evangelistic meetings, do much toward counteracting this tendency ; and, where faithful work is done, these students, from year to year, grow in knowledge, spiritual life, and efficiency.

As our theological school and secular schools fail to supply us with the required number of workers for our converts and inquirers, we have organized, in most of our districts, training-schools of a primary grade, into which bright young men, with their wives who have learned to read, are taught from two to three years, and then sent out to help in the work of training converts and inquirers. This class of workers is likely to increase.

As a conference, we face the new half century with a force of 16 missionaries, 13 wives of missionaries, 20 W. F. M. S. missionaries, 39 W. F. M. S. European Assistants, 53 Indian members of the Annual Conference, 243 local preachers, 250 exhorters, 332 other Indian male workers, 485 Indian female workers; making a total of 1,451. Our Christian community numbers 79,662, scattered in some thousands of villages. Revivals of unprecedented power are in progress among our people. If true to God and His Church, and in answer to prayer, great and mighty results will yet appear.





## XII

### Story of the Bombay Conference

**William H. Stephens, Poona**

The territory occupied by the Bombay Conference includes all of the Bombay Presidency north of the Belgaum District, and such parts of Central India as lie south of the twenty-fifth parallel of latitude and west of the Central Provinces Mission Conference. This area comprises about one hundred and eighty thousand square miles, or nearly that of New York, New Jersey, Pennsylvania, Ohio, and Indiana combined. The population is twenty-four millions, three millions having died in ten years by plague and famine. The people speak fifty languages; but our chief work is in the great languages of Marathi and Gujarati,—the first being the mother tongue of about twenty million people, and the second, of about fifteen million. Within our conference limits are ten million Marathi and eight million Gujarati-speaking people.

Special interest attaches to this part of India, for, in 1st. Kings, 10th chapter, mention is made of the joint stock navy of Solomon and Hiram, and the three years' cruises which resulted in bringing home gold, silver, ivory, apes, and peacocks. Probably our West India coast was visited by this fleet, and trade was carried on between it and Palestine. According to some legends, two stations of the Marathi District—Kalyan and Tanna—traded with the Jews in Solomon's day, 2,900 years ago. But we are quite sure that this is the fatherland of the Marathi people, the great-

est of the southern India nations—a people whose armies over-ran the land from Cape Comorin to Delhi. The Marathi trench at Calcutta, dug to keep out the Maratta, is a monument to the power of a people whose home was fourteen hundred miles away.

Here, Portugal, in 1509, established dominion and ruled the coast of Western India for over 200 years. Here, in 1614, the first seeds of British rule in India were planted; and from this point, the Briton began his march of eastern empire, ceasing not until the whole land acknowledged his sway. Ours is a fruitful soil. Here, warriors, statesmen, religious leaders, and merchant princes have flourished. Interwoven with its history is a romance that Bombay was a wedding present from Portugal to England, when a Portuguese princess wedded an English King—a gift that was not appreciated at the time, but to which the recipients have since become reconciled. While boasting of our inheritance, we might claim occupation of a region where more decaying clans of a worn out religion have been displayed than in any other part of India. Within the triangle occupied by the Bombay Conference, are the great rock temples of Elephanta, Ellora, Kennerly, Lena, and others of less note; but all pointing to a remote time when Brahminism and Buddhism possessed a tremendous energy and shrank from no sacrifice; when thousands of workmen labored for scores of years to finish one of those rock hewn cathedrals for the worship of their idea of God. One cannot stand in the main cave at Elephanta, 130 feet square and 16 feet high, with its walls carved into colossal groups representing the Hindu pantheon; or look upon that superb temple at Ellora, not excavated out of the rock, but a great monolith carved inside and out, a mountain cut away, revealing a massive and beautiful temple in its bosom; and feel that he

is among an irreligious people who should be taught to worship, but how to worship. There were Christian communities in some of our stations about as early as anywhere; and, in the sixth century, a Christian bishop at Kalyan. For hundreds of years, there were no Christians in that part of India; but modern missions began in our field with the coming of the Portuguese. The advent of these daring navigators, accompanied by equally daring and zealous missionaries, heralded a new era. In the Marathi country, wherever possible, went these flaming heralds of the Church, facing, alike, dangers and sacrifice. In 1513, fifty Dominicans arrived, and, in 1542, Francis Xavier, of the Society of Jesuits, began his work at Goa. He traveled and preached untiringly, scattering seed that resulted in Christian communities, as we now find them along the coast from Goa to Damaun. Our mass movements are not new to India; for, in the history of those days, we read of one Antonio de Porto, a Franciscan, who destroyed two hundred temples, built eleven churches, and baptized more than ten thousand pagans. One of their methods, the Inquisition, which was established at Goa, in 1560, under the influence of the Dominicans, and which must have been deplored, partly accounts for the hardness of the soil which we are trying to till. Dr. Murrey Mitchell, a highly respected authority on Western India history says:—

“The Inquisition was primarily established for the punishment of lapsed Christians; but, even so, the native races of all religions were horrified. In their wildest fanaticism, they never thought of torturing men for their religious opinions. This hideous tribunal lasted for two and a half centuries. Until its abolition, in 1774, fully seventy-one celebrations of the *Auto da fé* are said to have taken place. Its victims, male and female, amounted to many thousands,

Bassein, Damaun, Chaul, and Cochin annually sent victims to Goa." Unfortunately, the Inquisition, abolished in 1774, was restored in 1779, and continued until 1812, only a year before the first missionaries of the American Board arrived.

The foreigner had come with a sword in one hand and a Bible in the other. No wonder the native mind was filled with hatred for everything that bore the name of Christian !

This explains why Protestant missions in Western India were a hundred years later than those in Madras, and fifty years later than in Bengal. Probably the Bombay Conference shares in cultivating soil that was one of the most unpromising ever tilled by Protestant Missions. Almost the first to arrive were Methodists. At the Liverpool Conference, in 1813, Dr. Coke and six young ministers were appointed to proceed on a mission to the West Indies. Dr. Coke dying at sea, the party came on to Bombay, where they remained one month, when, with one exception, they proceeded to Ceylon, where they established a successful work. Had they spared a portion of their party for work in Bombay, we might be well on toward our second jubilee.

The American Board began its work in Bombay in 1813; the Church Mission Society, in 1820; and the missions of the Scotch Church, in 1823. In the first ten years, they buried more missionaries than they gained converts. Mr. Cooper, of the Scotch mission, who tells the story of the first attempt to baptize a Protestant convert, in 1823, in the city of Bombay, says: "I well remember the sensation produced when the first Hindu professed his faith in Christ. Some time after his baptism, the Lord's Supper was to be administered by Mr. Hall, when the supposed convert suddenly arose exclaiming, 'No, I will not break caste yet,' and rushed out of the

chapel. It is painful, even now, to think of the bitter disappointment, after at least eight years of faithful labor. Of course, all Bombay heard of it immediately, and the scoffers scoffed."

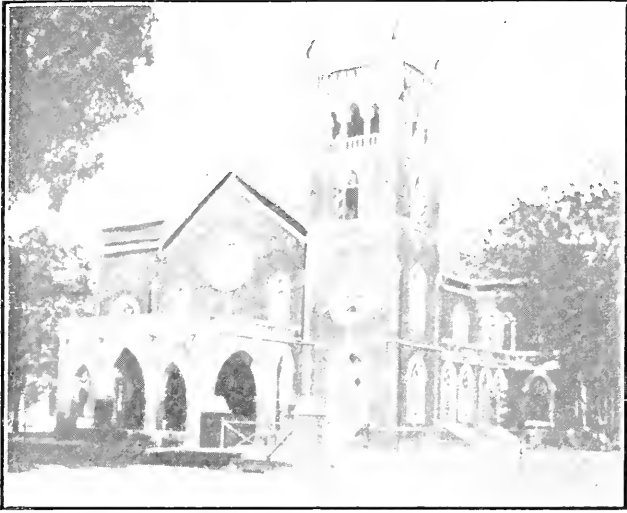
What marvelous changes have taken place since ! In 1823, there was not a Protestant native Christian in Bombay ; and, perhaps, not one in the territory now occupied by our conference. The census of 1901 intimates that, in that same area, there were about 73,000 Protestant native Christians. Allowing for a mistake in enumerating Methodists in that report, and for increase since, we have at present within our conference bounds nearly 100,000 Protestant Christians, of whom 21,000 belong to the Methodist Episcopal Mission. This is not discouraging, since we share the field with fifteen other missions, and ours is one of the younger ones. At the first session of Bombay Conference, in 1892, we reported 536 native Christians, exclusive of the Nerbhudda Valley District, which is now part of the Central Provinces Mission. It is interesting to notice that the Baroda Gujarati Mission reported at that conference a Christian community of 56. A few days ago, at the 13th session of the Bombay Conference, at Baroda, that same mission reported a community of 19,085.

William Taylor landed in Bombay, Nov. 20th, 1870. He spent two days in Bombay and started for Lucknow, Cawnpore, Bareilly, and other places in the north. On returning to Bombay, in response to an invitation from the American Marathi missionaries at Ahmednagar, he turned aside to visit them and conducted meetings through an interpreter among the Marathi people. After ten days at Ahmednagar, he came to Bombay, arriving Nov. 10th, 1871. Here he was welcomed by the missionaries of the American Marathi mission, and by the Rev. George Bowen. In this remarkable man he found a

colleague after his own heart ; a man who occupies a very large place in the history of Western India Methodism ; one whose splendid qualities of mind and soul were dedicated to the task of building up a strong spiritual church in Western India. The campaign begun in the Marathi Mission Church, and in the Scotch Mission Church.

These meetings continued for about a month, resulting in the conversion of several Europeans and great benefit to the native Christians ; but there were evidently no conversions from heathenism. At the end of the month, we find this entry in his diary : " No break here yet ; but it dawns upon my mind that God will lead me to organize many fellowship bands in the houses of the people who will be saved at my meetings. We cannot have an organized, witnessing, working church without them. I am satisfied that thus only can we grapple successfully with the tremendous combinations of Satan in this country and bring deliverance to these millions of Hindus, Mohammedans, and Parses. But, whether in Central and Southern India, God intends a distinct Methodist organization alongside of existing churches ; or may leaven all these with the true leaven of the gospel, and amalgamate the whole ; or draw out from the whole '*a Desi Kaliicia*'—an indigenous Church of Christ,—without formal connection with any foreign church, or support from any, I cannot tell. I have no plan, and do not intend to have any ; except to discern and follow, at any hazard, the Lord's plan, as He may be pleased to reveal it."

From this time, a new and rapid development began. He became acquainted with influential Europeans. Home after home opened their doors to receive him as a guest. Where William Taylor went his Master went, and was continually uplifted



**Baroda Church and Institute**



**Village Congregation without a Church, Gujarat**





before those who extended hospitality to the servant. Many conversions resulted from these gatherings in various parts of the city, which began to be stirred. December 30th, 1871, marks the birth-day of organized Methodism in Western India. His record is as follows:

“This evening, in the house of Mrs. Miles, I organized the first fellowship band, or class meeting, ever organized in this city. I appointed Brother Bowen leader. At this first meeting, twenty-eight persons told their Christian experience.” Methodism in Bombay was now fairly started, and the work spread like fire in dry grass. The city was mightily stirred and shaken. Private houses became too small to contain those who wished to hear, and the largest halls were rented and filled with eager listeners. Many of the leading Europeans of the city were brought under the power of the gospel. Most of these were people of mature years, with religious convictions, and members of Christian churches— a class so hard to reach; and, yet, just the class that William Taylor, whether in Jamaica, Australia or India, was most successful in reaching. These men and women began to tell of sins forgiven and peace with God, in language startling even to the Christian part of Bombay. The newspapers were filled with reports, and various opinions were expressed; some holding that Mr. Taylor was only a good man overwrought; and others declaring that he was on the verge of lunacy. Meanwhile, the people continued to find the Lord, and that one class meeting grew into seven, with eighty-three members. On the 14th of February, 1872, another decisive step was taken, when the first Methodist Episcopal Church south of the Ganges was organized in Bombay.

Notice the influences at work to plant us here. The first call came through a Baptist Missionary,

and was strengthened by a call through a missionary of the Church Missionary Society. The work began in the churches of the American Board and the Scotch Mission. Without the coöperation of men like Harding and Bowen, we would scarcely have gained a foothold. We are debtors to them all, and we trust that some enrichment of spiritual life has come to the churches that extended such hospitality.

But, what was the outlook before the mind of the founder? Always, the millions of heathen waiting for the light! To him, there was no color, or language, or any other class distinction. But, he was impressed by the large number of Europeans, and people of European extraction, who were as sheep without a shepherd. He saw that these, without the gospel, would be a stumbling block to the heathen. He saw that the missionary who gives himself to this phase of Indian work as truly deserved the title "Missionary," as he who labors in a district where a white face is seldom seen. He knew the relation that the European work would sustain to the vernacular, and was fond of the expression "Base of supplies," looking forward to the time when, from that English-speaking base, there would go out workers into the vernacular field, supported by English churches. On April 10th, 1872, he addressed the two month's old church as follows: "It is upon my soul, especially, to seek power from God, in order to lead this band of workers through the heathen lines. We must read and study with reference to this; maintain entire consecration to God; and He will gradually lead us down into this dark empire of heathenism, and enable us to bring it to the Light." That church fulfilled those conditions, and some of the most influential converts from the non-Christian community were then gathered. It was my privilege to take part in preaching on the

streets of Bombay, in company with ladies and gentlemen, some of them leading citizens, who, formerly, had been conspicuous at the ball, or play, and now stood in the dust of the road telling of what Christ had done for their souls. Little wonder that this kind of religion stirred the city; and that all classes of the Indian people were received! Of course, this work could not be confined to one city; but extended to places as far away as Calcutta and Madras. The city of Poona, 120 miles from Bombay, former capital of the Marathi power, center of Brahminical influence, and hot bed of oriental intrigue, first felt the influence of the new movement. The same methods were employed as in Bombay, with like results. The Poona Church was organized September 18th, 1871, and, at the first sacramental service, there were 130 hearers and 64 communicants. The work thus begun will continue while the world lasts. Some of the Bombay battles did not have to be re-fought. William Taylor was becoming known, and, on arriving in Poona, was welcomed and aided by influential Europeans, including such men as Dr. Andrew Fraser, father of the present Lieutenant-Governor of Bengal; Colonel Phayre, afterward Sir Robert Phayre; Colonel Field, Captain Jacob, and many others of the ruling class, who were charmed by the personality of the messenger, and moved by the faithful and intelligent presentation of the truth. The quarterly conference record of that church, on Oct. 2, 1876, mentions, among the names of several other young men who were granted license to preach, that of W. F. Oldham.

Methodism having thus obtained a foothold in the two principal cities of western India, began to extend her borders in all directions, and, soon, Methodist preachers were telling the story of the Cross in almost every important center of the peninsula,

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In such places as Karachi, Igutpuri, Lanowlee, and others within our present conference limits, which were centers of large English-speaking communities, the same spirit and methods produced results like those in Bombay and Poona. The work at Karachi, 500 miles by sea from Bombay, was begun by the Rev. D. O. Fox, in 1876. While at Poona, the 56th regiment had been awakened, and, when transferred to Karachi, it was used to establish Methodism in that important seaport city. In 1874, at the session of the India Mission Conference at Lucknow, our young work received the title of "The Bombay and Bengal Mission," which included all of India outside of Oudh, Rohilkhund, and Ghurwal; and we were officially committed to two hundred million people. The first appointments read as follows: Superintendent, William Taylor; Bombay, George Bowen, W. E. Robbins, James Shaw; The Deccan (Poona, Lanowlee, Dexal, etc.), D. O. Fox; Central India, Albert Norton, George K. Gilder; Bengal (Calcutta), J. M. Thoburn and C. W. Christian.

In 1876, the General Conference named us the South India Conference. The India Mission Conference became the North India Conference, and the land was divided between us. When the work began in Bombay, November 10th, 1871, there was not a Methodist, not a Methodist roof, south of the Ganges, not a Methodist rupee in all Southern India; and only one Methodist preacher! But, at this first conference in Bombay, five years later, there were reported 1,596 members and probationers; 1,200 Sunday-school children; 13 churches worth Rs. 1,15,391; collections totalling over Rs. 76,000; and 25 members of conference received their appointments. In those five years, Rs. 2,16,000 had been collected and expended on Methodist work in Southern India.

Surely there was health in this vine ! The principle of self-support, which was adopted from the beginning, became the rule of the new conference, and was observed until the year 1886, when we accepted a Missionary Society grant-in-aid of ten thousand dollars for vernacular work, with the understanding that an equal sum be raised on the field for that purpose. In 1887, an additional grant of six thousand dollars was given unconditionally, to open vernacular work in new fields where there was no English base of supplies. These grants were increased the next year, and, in 1889, all our vernacular work was made dependent upon the Missionary Society.

Thus we surrendered a policy for which we had contended for seventeen years. But we did right, as the results have justified. Our English churches were not strong enough to support themselves and, at the same time, carry on extensive work in the vernacular. What had we done during those fifteen years ? Eternity alone will reveal the results; but a few facts are eloquent : We had become two conferences, with 29 churches worth Rs. 3,00,000 ; 14 parsonages worth Rs. 80,000 ; and Rs. 16,000 indebtedness. The church was raising annually over Rs. 50,000 for pastoral support, and Rs. 17,000 for local mission work. That money was almost entirely given by Europeans ; while the spiritual results were, in large measure, due to the Christian living of Europeans and Anglo-Indians who had been won to Christ. And that young church was full of vitality, which overflowed in all directions. The Missionary Society granted five thousand dollars toward the building of Bowen Church, Bombay—probably the only aid from the Society for buildings during those years ; though some help was also received from the Board for traveling expenses of our missionaries from the home land.

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Would that we had time to review some of our conflicts and victories during those years, when a great work was organized and supported by the people of India! God honored our faith, brought water out of the rock, and provided food and shelter no less miraculously than for His people in the wilderness. In our gathering to-day, there are bishops whose salaries then were less than Rs. 100 a month. While the diet was limited, it was evidently stimulating, as it nourished all our present bishops of Southern Asia. Conference journeys sometimes meant a round trip of three thousand miles. Every Methodist missionary met his own traveling expenses, and often required a year to save enough for the purpose. Those days of self-support gave us a strong grip on the European community, from which Methodism gathered to itself many friends who were rulers in the land. We would not go back to those days; for, in many respects, the present days are better; but that kind of work strongly appeals to the sympathies of these people. The vernacular work was adopted by the Missionary Society, and the English portion, relieved of this burden, was left to develop itself. Work was begun among sailors in the ports of Bombay and Karachi, resulting in seamen's rests and fine properties. Each of our English congregations represents thousands of non-Christians, and, if these employers should be saved, they would count much for mission work. We are holding conventions to discuss by what means we may increase the efficiency of our English work. But the solution is this: Retain the spirit and methods of those first years.

In 1892, our conference was again divided, the southern conference retaining the family name, our own portion becoming the Bombay Conference, and

occupying the original homestead.

Now, our Christian community numbers 20,966; our property is worth Rs. 12,71,374; this year, we raised for self-support, Rs. 1,04,727. The stubborn Marathi soil is yielding a harvest that, a few years ago, would have been considered almost miraculous. Three missionaries of the Board and their wives, three Women's Foreign Missionary Society ladies, and over one hundred Indian workers, are devoting themselves to this part of the field. Five churches are centres of many sub-circuits, which include hundreds of villages.

The most conspicuous victory of the Bombay Conference is the great work among the Gujarati people. I am indebted to the Rev. E. F. Frease, presiding elder of the Gujarati District, for the facts and figures here presented.

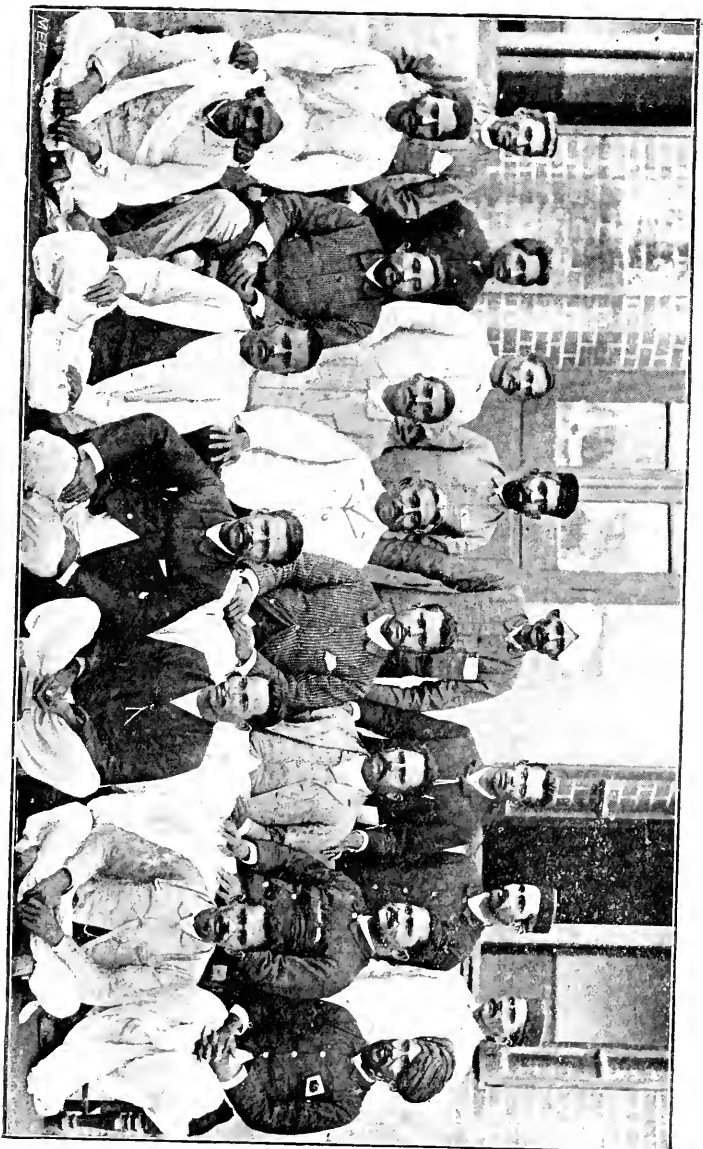
The Province of Gujarat contains about 70,000 square miles; a considerable portion being under direct British administration, and the remainder under native princes. The population before the great famine of 1900 was ten and a half millions; but the terrible mortality from famine and plague have reduced it to a little over nine millions. Our work in Gujarat falls into several distinct periods: first, evangelistic, among Europeans, resulting in the erection of a church at Baroda, and one at Sabarmuti; second, direct vernacular work inaugurated, in 1888, by the appointment to Baroda of the Rev. C. E. Delamater, who broke down before the end of the year. In 1889, the Rev. E. F. and Mrs. Frease, of the Parent Board, and Miss. I. Ernsberger, M. D., of the Women's Foreign Missionary Society, were appointed to Baroda. In 1895, the great mass movement began. Two boarding-schools for boys and girls were started, and Dr. Ernsberger opened a dispensary which, with the

missionaries and boarding-schools, was accommodated in the same bungalow and out-buildings. In 1893, Brother Frease was prostrated with typhoid fever, and, with his family, was obliged to go to America. Later in the year, Dr. Ernsberger collapsed and also returned home, leaving the growing work to Miss Thompson, of the Women's Foreign Missionary Society. In 1894, Brother and Sister Park reinforced the new field; and, at the end of that year, Brother and Sister Frease returned.

We are now at the end of over twenty years of Methodist work in Gujarat, seven of them being specially devoted to vernacular work; and the Christian community only numbered one hundred and eight.

As early as 1888, nineteen Gujarati Bhangies had been baptized in Bombay, among whom were two leaders. The converts, visiting their homes in Gujarat, brought the gospel with them. Some of them remained in Gujarat, and relatives and friends began to inquire about the "Way." The villages and towns were, however, north of the Mahi River; and when, in 1895, the Baroda missionaries were urged to go there and baptize a family, the case was first referred to the Irish Presbyterian Mission, at Anand, which was near the village. Those in charge were asked if they would not undertake to care for our converts, as they returned to their villages, and follow up and baptize inquirers. This they were not prepared to do; so we were obliged to baptize worthy candidates in those villages, not only among the Bhangies, but, also, among the Dheds, a much more populous, and somewhat higher class. By the end of that year, there were six hundred and two baptisms. Thus, was the Mass Movement inaugurated. At the close of 1895, Gujarat became a separate district, with the Rev. E. F. Frease, as presid-





Gujarati Preachers in Charge



ing elder. The year 1900 was a black year in the annals of Gujarat province. It was the year of the terrible famine, which swept away the people by the hundred thousand. The intervening years were full of victory, with some suffering and persecution. Cholera and plague swept through the province, decimating the population. We were now on the threshold of the greatest trial of all. The history of that awful famine has been told, and we will not here enter into the harrowing details. Our Christian population had grown to 5,321, besides over two thousand candidates; and the problem of caring for them during the famine was an appalling one. We cannot tell the story in a paper like this. Suffice it to say that the response from Christian lands, especially from our beloved America, was such that we were able to care for our people. Fully four thousand orphan children were rescued; and the building of orphanages where they could live provided a large amount of famine labor. The triple affliction of plague, cholera, and famine, greatly disadvantaged our work. Some of our missionaries were buried, some were invalided home, and the presiding elder was stricken with the worst type of typhoid fever. During those dark years, the work of baptizing the people was, in a great measure, suspended.

We gladly turn from that sad bit of our history to this day of thanksgiving six years later. The following brief contrast will clearly indicate the marvelous work of grace which has taken place in Gujarat within a few brief years:

From the single centre of Baroda, in 1889, to 1906, our work has spread, until we have, in this province, Christians living in over eight hundred villages. From about ten Christians, including workers, in 1889, to-day, we have a Christian population, including candidates, of over 22,000. From the two

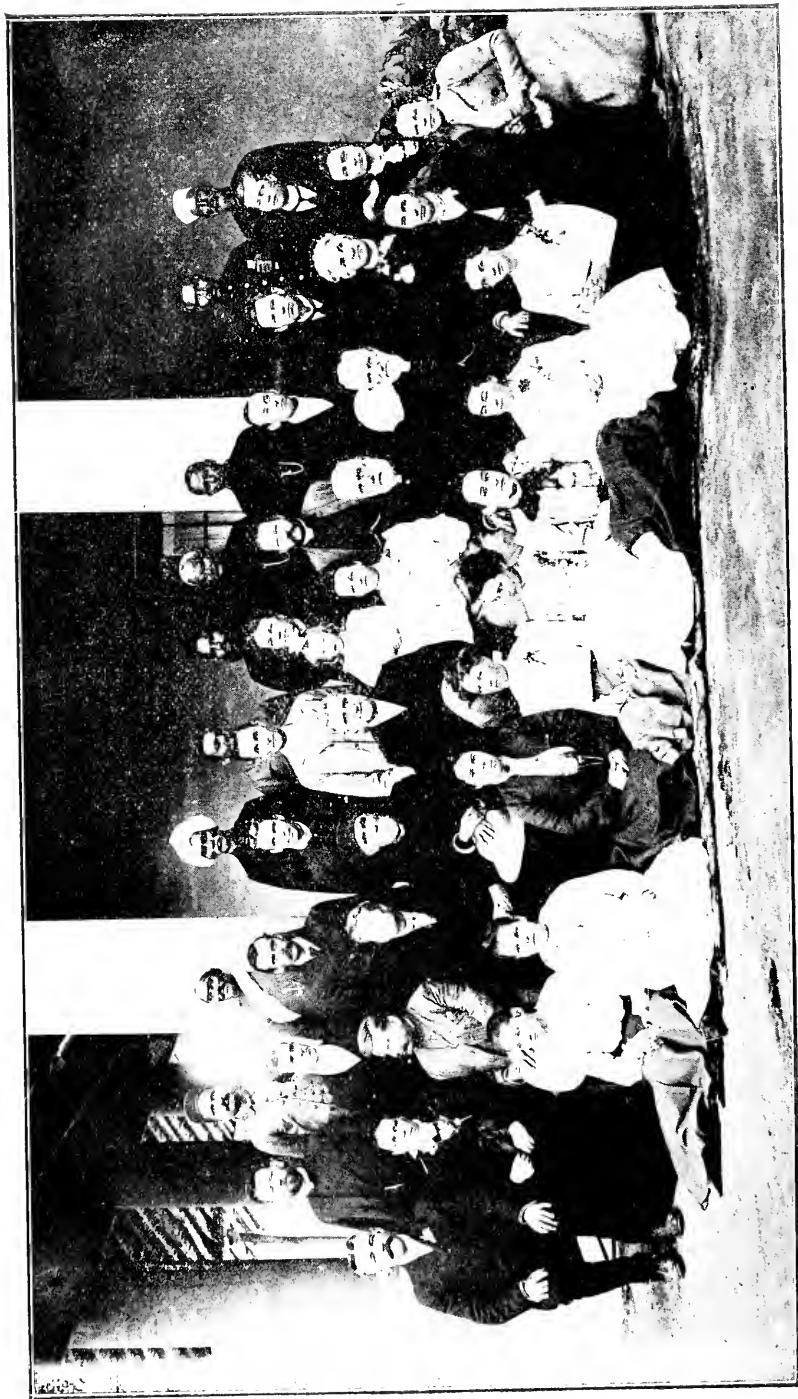
boarding-schools, started in 1889, and a couple of small day-schools, we now have four large orphanages, the Florence B. Nicholson School of Theology, and 244 day-schools, with 4,556 scholars. In 1889, we had half a dozen workers. To-day, the number is four hundred and twenty. Then, the collections were but a few rupees; while, this year, Rs. 3,786 have been collected for ministerial support, Rs. 201 for benevolences, Rs. 4,644 for the Jubilee, and the total sums raised and collected on the field amount to Rs. 16,269. In 1889, we had a small church building, valued at Rs. 5,000. To-day, the value of our real estate in the district is Rs. 4,54,790. In closing the story of work among the Gujaratis, mention must be made of the strong Gujarat church in Bombay, belonging to the Marathi district. I think we might call this the mother church of that great body of Christians in Gujarat.

Thus I have attempted to sketch the marvelous history of thirty-five years of Methodist victories within the bounds of the Bombay Conference. I have been obliged to omit much. The share that the Woman's Foreign Missionary Society has taken in this work, for the last twenty-one years, would demand a larger paper than this to describe. We have not been able to speak of our publishing house and other enterprises which have contributed much to our success.

The Bombay Conference is proud of her position. We are on guard at the front gates of the Empire. We have pledged ourselves to do our best to hasten that day when these strongly barred gates shall be thrown wide open, and the King of Glory shall come in to receive the loving homage of this great people, who, for so many centuries, have sat in darkness and in the shadow of death.







Central Provinces Mission Conference

## XIII

### The Central Provinces Mission Conference

**Thomas S. Johnson**

The Central Conference of the Methodist Episcopal Church in Southern Asia, at its session in 1904, having received memorials from the South India and Bombay Conferences, memorialized the General Conference of 1904 to authorize the organization of the Godavery District of the South India Conference, and the Central Provinces District of the Bombay Conference, into a Mission Conference, to be known as "The Central Provinces Mission Conference," and, further, to grant an enabling act, whereby the proposed conference may be organized into an Annual Conference, during the quadrennium. The General Conference granted both requests, and defined the boundaries as follows: The proposed conference shall include all the Central Provinces, including the feudatory states under the supervision of the Central Provinces Government and Berar; and such portion of Central India as lies north of the Central Provinces and south of the 25th parallel of north latitude; and that portion of the Nizam's Dominions north of Godavery Railway, from Jalna to the point where the railway crosses the Godavery River; further, such country as lies north of the Godavery River, from that point eastward to a point 25 miles west of Sironcha; thence, slightly south-east to Neconda Railway station; thence, along said railway to Yellandu; thence, due east to Badrachellum; and, thence, up the Godavery to the southern most boundary of Sironcha District Central Provinces."

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The Central Provinces Mission Conference was organized by Bishop F. W. Warne, D.D., in the Methodist Episcopal Church in Khandwa, 27th January, 1905. The following were recognized as charter members :

David G. Abbott	Samuel Benjamin
Zechariah Cornelius	Frank R. Felt
William H. Grenon	Thomas S. Johnson
William A. Moore	Paul Singh
William D. Waller	Floyd C. Aldrich
George K. Gilder	C. F. H. Guse
Benjamin Luke	Monalla Narsaya
Charles B. Ward	Gattu Chandaya
Arthur L. Richard	William T. Ward
Valentine G. McMurry	Howard A. Musser

### *Woman's Conference :*

Mrs. Abbott	Mrs. Aldrich
Mrs. Chandaya	Miss Elicker
Mrs. Cornelius	Mrs. Felt
Mrs. Gilder	Mrs. Grenon
Miss Harvey	Miss Heafer
Mrs. Holland	Miss Hyde
Miss Lossing	Mrs. Luke

Mrs. Ward

The work of the Methodist Episcopal Church within the territory of this conference was commenced in 1874 by missionaries associated with the late Bishop William Taylor, through whose evangelistic efforts our boundaries within the empire were well nigh obliterated. Dr. J. M. Thoburn, now our Senior Missionary Bishop, from the North India Conference, joined Brother Taylor early in his campaign, and continued to direct and organize the work. William Taylor's plan was to evangelize the European communities, with the hope that they would not only support the work among their own people, but



carry forward and bear the expense of evangelizing the Indian people—a beautiful, but impractical plan. Our pioneer missionaries in the area under consideration were A. Norton and G. K. Gilder. From his reminiscences, we learn that Brother Gilder opened work in Jabalpur early in 1874. He began in a humble manner. During the first day in his new appointment, he shared with another his board bill, consisting of “a dry loaf of bread, two or three morsels of native sweets, some green, indigestible plums, and a pint of cold milk.” His house-keeping outfit was as follows: “An empty, rented bungalow, a *charpoy*, a small table, one knife, two forks, two spoons, two plates, and two cheap bamboo chairs.” Of his first servant, he writes: “‘Are you a cook? I asked. ‘No Sir; but I am willing to cook for you; only, do not ask me to cook meat, for I am a Hindu.’ Money was scarce, and meat was a luxury that I could not afford. My bazar expense seldom exceeded three annas a day. Vegetarian diet was good, as far as it went; but, again and again, I was conscious that it failed to go far enough. Services were commenced in the railway station waiting-room, and in the sitting-room of a Brother T—, recently transferred from Calcutta, where he and his wife professed conversion in Brother Taylor’s meetings.” The missionary mentions the heavy burden for souls, and great joy when persons in his small congregations sought and found the Lord. Work in Nagpur, the capital of the Central Provinces Government, was commenced by A. Norton, in the same year as in Jabalpur. W. H. Stephens, in writing of his four years in Kamptee, a station near Nagpur, says of a convert there: “I have always felt that the baptism of Beemabai would have rewarded us for all the labor and expense of these years. She was a Brahmin devotee, who had spent many years in traveling from-

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one shrine to another, looking for peace which never came, until the day when she met the Prince of Peace. She adopted the children of her husband's second wife, and saw that they received a Christian education. The conversion of that woman started influences of lasting good."

In the year 1877, the Misses Drake, Wheeler, and Sission, missionaries sent out by Dr. Cullis, of Boston, commenced mission work in Basim, Berar. In 1884, Miss Wheeler was married to W. A. Moore, of the South India Conference. It would appear that Brother Moore not only married Miss Wheeler, but, also, the Dr. Cullis Mission as well, since there has been a man in that mission. In the year 1895, at the request of the Dr. Cullis committee to Bishop Thornburn, the Basim Mission, with all its belongings, was transferred to the Methodist Episcopal Church Mission, and is a promising part of our great field. Khandwa mission work was opened in Khandwa, in 1880. Dennis Osborne, when on his way to conduct services in Mhow, used to stop and hold services in the Railway Institute. J. D. Webb was appointed to Khandwa early in 1881.

Narsinghpur, an important district joining Jabalpur, was occupied, in 1880, by the Swedish Mission, which transferred their property to us in 1891. The above named are the principal centers of what was known as the Central Provinces District of the Bombay Conference—now divided into two districts, and constituted a considerable part of the conference under consideration.

In the Godavery District, the South India Conference's contribution to the new conference, work was commenced by C. B. Ward, in Yellundu, Nizam's Dominions, in 1888; and, in Jagdalpur, capital of Bastar State, in 1893; also, in the same year, in Sironcha; and G. K. Gilder opened work in Raipur,

Central Provinces, in 1898. These are widely separated and important centers, from each of which the work is being extended, and is now divided into two presiding elder's districts. Balaghat is an important district in the Central Provinces, in which J. Lampard commenced mission work, in 1894. In a communication dated 16th May, 1906, he writes: "I came here twelve years ago, an unattached worker, with nothing else in view than to spend the remainder of my days in preaching Christ, in a district where He was not known; first, seeking the aboriginal Gonds, and with no thought of anything more than my own unaided efforts. It has pleased God, however, to much exceed my anticipations; and, now, I find myself the responsible head of a mission, with European and Indian workers established in three stations." This district is between Jabalpur and Raipur, and consolidates the work of our Church in the eastern part of the conference.

There is a most encouraging reformatory movement among the Gonds in this district. They are, generally, great drunkards. A temperance reform has been inaugurated among them here, where they are very numerous. Total abstinence is required by the brotherhood, which has become so strong that, already, it controls most of the Gonds of the community. The rum-sellers are being ruined; and declare their inability to pay for licenses, as they cannot find people to patronize them. "The Chief Commissioner notices with satisfaction a spontaneous development of temperance among the Gonds of Balaghat district—a movement so genuine and extensive that the Government has to consider the justice of granting remission of license fees to the vendors of liquor." May these interesting children of the jungle soon be led to Christ!

There are now four presiding elders' districts in

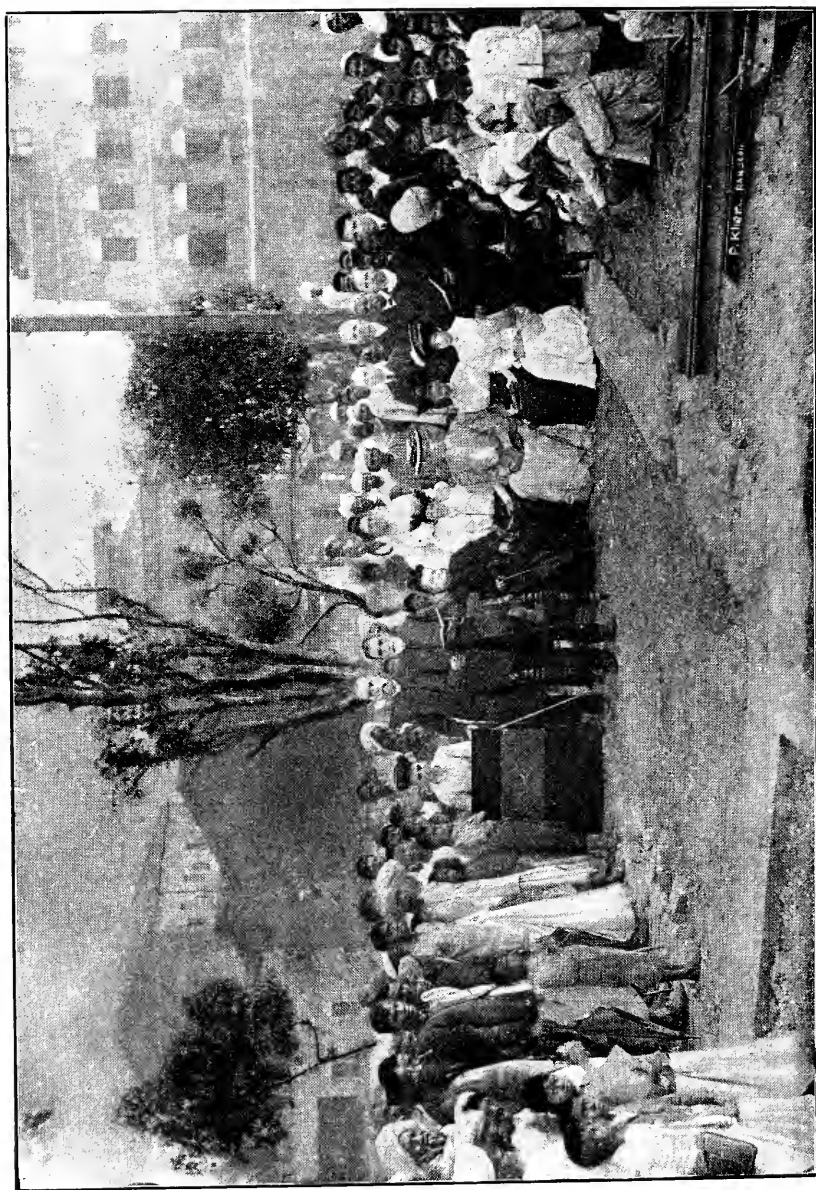
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the conference. The territory is extensive, and we have already occupied most of the great centers. The population of about sixteen millions is composed of various tribes and languages, principally, however, Hindi and Marathi. Considering our strategic position, I believe that our Church must be responsible, so far as human responsibility can be reckoned, for the salvation of about half the population within the area; the other missions standing for the other half. Counting men and women, we have 30 missionaries, 6 native members of conference, 150 local preachers and exhorters, 121 other workers, and 50 young men and boys in training classes.

The Christian community numbers about 4,000; and there are a goodly number of inquirers. Revival fires have kindled in a number of places, within the year now closing. May they become a conflagration! Our property is valued at about Rs. 4,40,000; and the most of it is clear of debt. After twenty-nine years in North India, I was transferred, fifteen years ago, to my present appointment, with head-quarters at Jabalpur; and have had the superintendency of a large part of the work within our new conference. I realize that, here, God has a special mission for our church, in the interests of His Kingdom. May the millions within our reach speedily forsake their idols and hurry to Christ! To the Father, Son and Holy Ghost be glory forever! Amen.







Bishop Thoburn Laying Corner-Stone of New Church, Rangoon

## XIV

### Story of the Burma Mission Conference

B. M. Jones

A few months ago, one of our missionaries who had returned to America on furlough wrote : " I spoke Sunday night to a congregation in New York, and the people asked, Where is Burma ?" Since coming to Bareilly, I have found that, to many people, Burma is farther from India than India is from America. While this purports to be a sketch of the Methodist Episcopal Mission, I must here speak of the Province itself, which may be said to be connected with India only politically. Many would gladly see that political tie broken, and the province made a crown colony, since her revenues far exceed her current expenses ; for, instead of the surplus being used for developing the country, it is handed over to India. The people are no more like those of India in either appearance, manners, customs, or taste, than are the people of Japan.

Burma has an area of 270,000 square miles ; and, at the last census, a population of ten and one half millions. Of these, approximately, seven and one half millions are Burmese ; one hundred and fifty to two hundred thousand are immigrants from India ; fifty thousand are immigrants from China ; and the remainder are hill tribes more or less closely related to the Burmese, but regarded by them as barbarians. The country is very fertile, and is said to have never known a famine in all its history. Its development has only just begun ; and, if given

half a chance, the province will, in time, stand in the front rank of the Empire.

The Burmese people present the most remarkable instance of literacy to be found in all the modern heathen world, with the possible exception of Japan. Ninety per cent. of the male, and forty per cent. of the female, population can read and write. Another remarkable fact of these most interesting people is the freedom of women. Though placed by the Buddha, in his system of doctrine, below man in the scale of being, the women are perfectly free to go about, and to live single or married, as they may choose; and they are often the bread-winners for themselves and their families. Caste is positively unknown among the Burmans. It would seem evident to the most casual observer that such a people present a rare field for that splendid evangelizing agency, the Methodist Episcopal Church. But, a short review of our history as a mission will convince him that the said Church has been slow to appreciate her opportunity. Burma witnessed the labors of that great missionary whose name is known in every Christian land—Adoniram Judson, of the American Baptist Mission Union. Because of the phenomenal success of the mission he established, Burma has been regarded as peculiarly sacred to the Baptists. But, be it remembered that the success of the Baptists has been chiefly among the Karens and other hill tribes, whose very legends taught them to expect the missionary; and that, in spite of ninety years of work by that mission, and of many years by the Society for the Propagation of the Gospel and the Roman Catholic Mission, less than two per cent. of the Burmese people profess Christianity to-day.

Our Methodist work in Burma began among the English-speaking people, as a result of the



movement inaugurated by William Taylor. In 1879, Dr. James M. Thoburn, in response to the Macedonian call from Christian people in Rangoon, asked the Missionary Society for a man to begin work in that city. The Rev. and Mrs. R. E. Carter, of the Rock River Conference, were sent out, and arrived in Rangoon under rather depressing circumstances. No one expected them, and, so far as they were able to discover, Methodism was a word not used in that city. They were kindly received, however, by a member of the Baptist Church; and, in a few days, Dr. Thoburn (now senior Missionary Bishop) and the Rev. F. A. Goodwin arrived from Calcutta, and at once began evangelistic services. At first, the Baptist church was secured for the purpose; but they soon overflowed into the town hall. Within a fortnight, a church had been organized with fifty members and probationers, a site secured, and part of the building funds pledged. Dr. Thoburn set an unfortunate example by returning very soon to India—an example that has been followed by many missionaries since. In March, of 1880, the Rev. J. E. Robinson (now Bishop), with Mrs. Robinson and their two little girls, arrived to take charge of the work; and, in the same month, the new church was dedicated. In the succeeding year, the "Seamen's Rest" was opened that served well its generation, until December 31st, 1903.

In 1882, a school was opened by Miss Warner, who had been sent out by the Woman's Foreign Missionary Society for that purpose. This institution is probably the one by which our mission is best known throughout the Empire. In 1886, Mr. Robinson, like his illustrious predecessor, also departed for India, leaving the work in charge of the Rev. S. P. Long, now presiding elder of the Minneapolis District of the North Minnesota Conference. An

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orphanage was opened in connection with the above mentioned school. Buildings, of which the mission is still proud, were erected for the school and orphanage, with money raised on the field, a thousand dollars only being received from America for the enterprise. Miss Warner became the wife of the Rev. D. O. Fox, of the Bombay Conference, about that time. She was succeeded by Miss Wisner in the school. Others have been principals of the school for a longer or shorter time, including Miss Turrell who is a self-supporting missionary, and Miss Stahl who, with Miss Foster, arrived in Burma in 1902, and continues a most prosperous period in the record of that worthy institution. Many changes occurred in the *personnel* of the mission. Several men came and went. Activity was practically confined to the English Church, the English School, and the Seamen's Rest ; and all three prospered. The pastor of the church was chaplain of the Wesleyan troops ; and some effort was made by laymen to care for the immigrant Christian Indians.

Sixteen years ago to-day (Dec. 31, 1906 ), the struggling mission received a new impetus by the arrival on the field of the Rev. and Mrs. Julius Smith, and Miss Fannie A. Perkins. Various attempts had been made to begin work among the Burmese people ; but, in each instance, the men appointed to the work were obliged to leave the country, for one reason or another, before they had made a beginning. The native work was now pushed more vigorously than ever before, and, by the year 1896, a force of some five or six men had been gathered ; when it was felt that, for the Burma field, the day of very small things was past. The presiding elder writing in that year, said, "We need one more worker on this district ; and then we would be able to lead a small but effective band of workers into

a campaign of aggressive evangelism. One fact is in our favor. We all are young men, and, humanly speaking, long careers of active service should be before us. We have the opportunity of a life-time." But, alas ! within seven years, not one of the band was on the field. In that year, the Bengal-Burma Conference was persuaded to sit in Rangoon, after being reminded that "it is not as far from Calcutta to Rangoon one year, as from Rangoon to Calcutta every year."

About that time, also, the orphanage, in connection with the English Girls' School, was moved bodily to Thandaung—an old deserted military station in the Karen hills, where a Methodist layman had a coffee plantation. The object was to reach a place where something could be done towards the establishment of an industrial plant. The plan was frowned upon by all the financial supporters. Regarding its success, we may only say that the other orphanages in Rangoon would very gladly make just such a move to-day, if they could find such a place. The school has developed wonderfully, and a magnificent new building is just being completed, made possible by the devotion of the Des Moines Branch of the Woman's Foreign Missionary, supplemented by a liberal grant from Government. The station is being rapidly developed; nine cottages and a hotel having been erected by R. Laidlaw, Esq., M. P. The establishment of a boys' school at this station is inevitable; and the mission holds a lease of 77 acres, in addition to the present school tract. The importance of the station, as a hot season retreat for missionaries, can scarcely be overestimated.

In February, 1901, the Burma District of the Bengal-Burma Annual Conference was organised by Bishop Warne into the Burma Mission Conference, with three charter members: Julius Smith, C. B.

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Hill, and A. T. Leonard ; *Woman's Conference* : Mrs. J. Smith, Mrs. C. B. Hill, Mrs. A. T. Leonard, Miss F. A. Perkins, Miss C. J. Illingworth, Miss L. G. Rigby, Miss S. S. Turrell.

During that year, a considerable reinforcement to the mission from America gave a new impetus to the native work, in which, until that date, not much had been accomplished. The Rev. F. B. Price arriving with his family, became pastor of the English Church in Rangoon, relieving the Rev. C. B. Hill for work among the Burmese. The Misses Stockwell were also appointed to Burmese work. A small day-school had been opened for Burmese girls, under the supervision of women already overburdened. It was now possible to give a missionary to this school, and two women to evangelistic work among the Burmese. The school has become an institution of great promise—there being 250 pupils enrolled, 50 of whom are boarders. A building for the school was made possible by a gift from the Topeka Branch of the Woman's Foreign Missionary Society. The growth of the school was so rapid that, within a year from the opening of the new building, an addition had to be erected. Miss Whittaker, who joined the mission in 1905, is now in charge of this school.

During the year 1903, the Rev. C. B. Hill was transferred to the Bombay Conference, for health reasons, and Dr. Julius Smith returned to America. Dr. F. B. Price was appointed presiding elder, and, in October, the Rev. C. H. Riggs and the writer arrived and began to study the language, a privilege not enjoyed by many of their predecessors.

On January 11, 1904, our Anglo Vernacular School for Boys was also opened, with the Rev. C. H. Riggs as principal, and upon this institution we rely much for the future of Methodism in Burma. Its growth has been rapid, and the contract has just

been let for the erection of a new building that will provide adequate quarters; instead of the dark, narrow ones now occupied, for which a rental equal to the salary of a married missionary is paid, every *pice* of which goes to Benares. Many of the boys in this school have become Christians since admission.

There are seven smaller schools in outlying stations; and in these localities, evangelistic work is pushed as energetically as our limited forces permit. Nearly every teacher in our schools is also a preacher and Sunday-school superintendent. The remarkable fact about evangelistic work in Burma is that, if gifted with any measure of sense and consecration, men may work among women, and women among men, with almost entire freedom.

Organized work is being carried on in five languages: English, Burmese, Chinese, Tamil, and Telegu. Only to the English and Burmese has it been possible to give the entire time of one or more missionaries. The immigrant races respond more readily than they do in their native lands; but our resources have been too limited to do much for them.

In February, 1905, the Rev. O. I. Truitt came, with his family, and was appointed pastor of the English Church in Rangoon; and, in the following October, the Rev. J. M. Lobdell arrived. In August, 1906, Dr. Price was transferred to the Bengal Conference, owing to emergent conditions there, and the writer was appointed as his successor. Miss Phœbe James and the Rev. B. B. Corbin and family, arrived in December.

We have building enterprises in process to the amount of a lakh and a half of rupees. This includes a new church building in Rangoon, to cost Rs. 60,000, that will help to uphold the prestige of Methodism in this rapidly advancing city.

We believe that the fundamental doctrine of Meth-

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odism, the Witness of the Spirit and His sanctifying and keeping power, if preached by His grace, will succeed anywhere ; and that circumstances are peculiarly favorable for their success in Burma. There is no organized resistance on the part of the Buddhists. Thousands of the Burmese people have experienced head conversion, and believe Christianity to be the true religion. Only the work of the Holy Spirit is needed to convince them "of sin, of righteousness and of judgment," and show them how to reach the City of Refuge. The people are fairly well-to-do, and generous spirited. They will support the work. The victory is to be won in the realm where the spiritual resources are unlimited. The conquest has already begun, and Burma, we believe will soon be one of the provinces of Christ's Kingdom.



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## Story of the Malaysia Mission Conference

William E. Horley

Malaysia has been vitally connected with India, both from a political and a religious standpoint. About the year 1818, Sir Stamford Raffles, who was the Governor of Bancoolen, in Sumatra, and one of England's greatest sons, was persuaded that the island of Singapore should be occupied by Great Britan. He said that if it were opened as a free port, it would, from its position, become a great trading center, and break down the Dutch monopoly in the Far East. He also perceived that whatever power occupied Singapore would hold the key to the Straits of Malacca and the China Sea, and would become the paramount power in that region. He therefore took a long and tedious journey to Calcutta, to ask permission of the then Viceroy of India, the Marquis of Hastings, to open a trading centre south of Malacca. Permission being granted, the island of Singapore was purchased from the Sultan of Johore, in February, 1819. The city has since become one of the greatest seaports in the world, and the vast emporium of Malaysia. Bishop Thoburn also saw in that island a strategic centre, from which the gospel of Jesus Christ should be carried to the Malay Peninsula, Java, Sumatra, Borneo, and the Philippines.

In February, 1885, Dr. Thoburn, accompanied by his wife, Mr. Oldham, and Miss Batti, the organist of the Dharamtala Street Church, Calcutta, set sail

from India for Singapore to found a new Methodist Mission there. God had opened up the way for this new advance; for Bishop Hurst, having had his attention drawn to Singapore, on his way from Europe to India, had felt that the Methodist Episcopal Church should open work there. Meeting Dr. Thoburn at the South India Conference, in 1884, at Hyderabad, he broached the subject, although unacquainted with the fact that, for years, it had been laid on the latter's heart to enter those parts. The conference discussed the subject, and decided to open such a "foreign mission," if possible to find a suitable man for this new field, and William F. Oldham was chosen on self-support lines. He was on the sea at the time, returning from America, and when he landed, he was astonished beyond measure at his distant appointment; but, being led of the Holy Spirit, he went forth with the party. Speaking of this journey, Bishop Thoburn says: "We had barely enough money to buy tickets to Singapore, and nothing to pay our way back; and thus we entered on the formidable enterprise of planting a new mission in the central city of the vast region known as Malaysia." God had already prepared their way before them in Singapore; for, standing on the landing stage, when their ship arrived, was M. C. Philips, the superintendent of the Sailors' Home, who heartily welcomed them in Jesus' Name to Malaysia. He told them that he had been praying God to send the Methodists to Singapore, and, a few days previously, he had dreamed of seeing a ship coming from India with a party of missionaries on board. He had met the ship, and immediately recognized Dr. Thoburn and his party as the persons whom he had seen in his dream. He took them to his house in the city, and cared for them during their stay.

Thus, in February, 1885, the Malaysia Mission was opened in Singapore, and a series of meetings in English were commenced in the Town Hall. At the first service, Dr. Thoburn, took for his text the words. "Not by might, nor by power, but by my Spirit, saith the Lord." In that sermon, like a seer, he pictured the vision of the coming days when English and Eurasians, Chinese and Tamils, Dyaks and Javanese in Malaysia would be coming to the cross of Christ, acknowledging Him to be their Saviour; and, in those very meetings, he himself saw English and Eurasian people, Chinese and Tamils, brought to a saving knowledge of Christ. An English church was formed; and two English Wesleyan Methodists, Mr. J. Polglase and Mr. F. J. Benjafield, were appointed stewards. They continue with us to this day. The little church, having only two full members and fifteen probationers, assumed the responsibility of the support of Brother Oldham. The young pastor, looking to God for his support, went to work with such power of the Holy Ghost that he became the most effectual preacher in the city. Ere long, a fine church building was erected, mainly through gifts of the people of Singapore. In that same year, Mr. Oldham was providentially led to start a school among the Chinese lads of the city, and, in six weeks, the non-Christian Chinese had collected \$6,200 (Mex.) for the erection of a building. The school commenced with 36 scholars; and, from those lads, has developed into the remarkable Anglo-Chinese educational work of Malaysia. Now there are nearly 5,000 children in 25 schools, housed in buildings to the value of \$160,000 (Mex.), not a cent of which has been given by the Missionary Society. These schools are entirely self-supporting, including the support of seven missionaries of the Church, and two lay missionaries, whose whole time is devoted to

teaching. Our educational work has been the means of putting in the field many new missionaries, who are doing valuable service for Christ. In our schools, the Bible is taught in English, in several dialects of Chinese, in Tamil, and Malay. We pray God that, through the instrumentality of these schools, He will save many of the rising generation of Malaysia.

From Singapore, the work has now spread to Penang, the Malay Peninsula, Borneo, Java, and Sumatra. The 17 members and probationers have increased to over 1,000, with church property valued at \$150,000 (Mex), all of which has been raised on the field. I think that we have never had a building grant from the Missionary Society. If our property in Malaysia were sold to-morrow, it would more than pay back all salary grants that the Society has made to us since the work commenced. To God be the glory! We now have English congregations, not only in Singapore, which has for years been entirely self-supporting, but, also, in Penang, Ipoh and Kuala-Lumpur. The last three churches are ministered to by the resident missionary; but each contributes nearly enough to pay a single man's salary, the money being now used to support native work. Thus, our English work is a strength to weak and struggling native churches.

Tamil work was started by Dr. Oldham in 1886, and we now have several flourishing churches. This work will become more and more important, because large tracts of land are being brought to cultivation by means of imported Tamil labor.

In 1890, successful Chinese work was started by Dr. West and Dr. Luering. Now, there are Chinese Churches, speaking five different languages, scattered all over the Straits Settlements and the Malay Peninsula. The disappointing feature of this work is the constant stream of emigrants returning to

China; some of our churches losing half their membership in one year from this cause. When Dr. Luering was in China some time ago, he frequently met with his converts who are now living Christian lives; so that our loss is China's gain. This accounts for the comparatively small growth of our Chinese churches. The British Government is desirous of getting permanent settlers in the country, and has given us 5,000 acres of land to form a Christian colony. Dr. Luering succeeded in bringing several hundred Chinese, with their wives and children. There is now a Chinese colony at Sitiawan, in Perak, with a church membership of about 200. Each man, woman, and child is allotted three acres of land. They have planted over 20,000 rubber trees on their plots, and will become well-to-do in five years' time, if the price of rubber remains good. The Mission has also opened up 200 acres of land with rubber, in the interest of self-support.

Our Mission Press was started, in 1890, by the Rev. W. G. Shellabear, a late captain of the Royal Engineers. It is now nearly self-supporting, employing workmen and doing its best to provide Christian literature for Malaysia. The plant is worth over \$20,000, acquired from the profits of job-work. Its great need is a suitable building in which to house its publishing house and press, in charge of the Rev. W. T. Cherry.

Penang was occupied in 1891, and now has flourishing church and school work, under the superintendence of the Rev. G. F. Pykett, who is a self-supporting missionary.

Ipoh, in Perak, the chief tin-mining centre of the Malay Peninsula, was occupied in 1894; and, in less than a year, the Rev. Wm. E. Horley had built a church worth \$5,000, through the generous help of the English, Chinese, and Tamil communities.

Our school and church property there is now worth \$30,000, all of which has been given to us. There are flourishing English, Chinese and Tamil congregations, and a school of nearly 500 boys. In 1895, Dr. Kensett was sent to Kwala Lumpur, the capital of the Federated Malaya States: and there are now five English, Chinese and Tamil congregations, and a school of 400 boys.

In 1898, a Training School for Preachers was opened by Dr. West in Singapore. It is called the Jean Hamilton Memorial School, Mr. Hamilton, of Pittsburgh, having purchased the property for the school and endowed a native professorship in memory of his little daughter.

Malacca was opened in 1901, by the Rev. W. G. Shellabear having been sent to this ancient city, where good work is being done.

In 1904, Borneo was occupied, and the Rev. J. M. Hoover is working chiefly among the Chinese immigrants, five hundred of whom are Christians from the Foochow Conference.

In 1905, the Rev. R. Denyes was sent to work in Java. This advance was made possible by the promise of \$4,000 annually, for five years, by the young people of the Pittsburgh Conference, under the leadership of Dr. Goucher. The old boys' of the Anglo-Chinese school, Singapore, have been of the greatest assistance to our missionary in Java. He has also found hundreds of lapsed or neglected Christian natives, and reports that our prospects there are bright.

The Malaysia Conference, not content with occupying Java, has now sent a native preacher to open work in the great island of Sumatra. Within the bounds of our conference, we are carrying on work in eight different languages, which, under the enervating and trying climate of the equator, is no light

task ; but, God is with us.

The Woman's Foreign Missionary Society has nobly assisted the work, from the commencement, and, in answer to prayer, its first missionary, Miss Blackmore, was providentially given to us in 1887. That beloved saint, Mrs. Mary C. Nind, became personally responsible for \$3,000 to open woman's work in Singapore, and her prophecy, "Frozen Minnesota will, God helping her, plant a mission at the equator," has been fully realized.

The history of the Malaysia Mission may be summarized as follows :—Its origin was in 1885 ; its organization, 1889 ; made a Mission Conference in 1893 ; became an Annual Conference in 1902. We need at least fifty new missionaries, in order to more fully occupy Java, Borneo, and Sumatra, the fringe of which we have merely touched. May God thrust out more laborers into his vineyard !



## XVI

### Philippine Islands Mission Conference

Homer C. Stuntz

[NOTE: The following paper by Dr. Stuntz was received too late for presentation at the Jubilee. But, the Rev. Harry Farmer of the Philippine Islands Mission, who was in attendance, delivered an inspiring address upon existing conditions there, and his own evangelistic experiences among the people.—*Editor.*]

1899  
The Philippine Islands form a part of the great Malaysia Mission field, the interests of which were laid upon the heart of Bishop Thoburn, in the early eighties, as he looked out over the densely populated regions lying south of Calcutta. It was fitting, therefore, that Methodist history in the Philippines should be opened by him. While holding the Malaysia Mission Conference in Singapore, in February, 1896, Bishop Thoburn received a telegram from Dr. Leonard, directing him to proceed to the Philippine Islands, investigate conditions, and report to the Board of Managers of the Missionary Society of our Church as to the wisdom of opening mission work. He proceeded to Manila, arriving there about the first of March, ten months after Commodore Dewey had annihilated the Spanish Fleet. He preached his first sermon in the Filipino theatre, on Calle Echague, Manila, on the first Sunday in March, 1899. War was raging all about the city, and conditions were unfavorable at the time for extending our work into the provinces; but, both among the American and Filipino people, he found a wide and effectual door for the introduction of the pure Word of God. His recommendation to the



Board of Managers that a mission be immediately opened was so enthusiastic, and so well supported by an array of encouraging facts, that the General Missionary Committee made an appropriation of \$2,500 to begin the work; and the secretaries began a search for the candidates to be sent.

The Woman's Foreign Missionary Society was the first to act, sending three representatives, who arrived about Christmas of the same year. The first missionary sent by the Parent Board was the Rev. Thomas H. Martin, of Michigan, who arrived in Manila on the 26th of March, 1900. The Rev. J. L. McLaughlin and wife, of Iowa, arrived on the 9th of May following. Brother McLaughlin was made presiding elder of the work, which had the status of a district of the Malaysia Mission Conference, though the General Committee, from the beginning, dealt with it as a mission. Bishop Thoburn visited Manila for the second time, in March, 1900, having for a traveling companion because of his feeble health, the Rev. F. W. Warne, D.D., who was elected to the Missionary Episcopacy at the General Conference held in Chicago, in May of that year. During this visit, they found that Mr. Arthur W. Prautch and wife had opened a Soldiers' Institute, and were doing valuable work among the many volunteer soldiers who thronged the city; and that a beginning had been made among the Filipino people. Chief among the little handful of converts was Senor Paulino Zamora, and his son, Nicolas Zamora. Paulino had been banished from the Islands for a number of years, because he was suspected of being a Protestant; while all the intolerance of the Spanish Government had been enacted into statutory form, and was in force in all the severity which characterized Spanish Catholicism under Philip the II. The treaty which concluded the Spanish War set him free, and he

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had returned from banishment, bringing with him Spanish Bibles. His son, Nicholas, had developed considerable ability in exhorting his countrymen to accept Christ, and, being a graduate of the University of Santo Tomas, gave promise of becoming a useful preacher. The need of an ordained man to baptize converts and solemnize marriages was so urgent, that Bishop Thoburn determined upon an unusual course, in order to secure this end. He cabled to Dr. Leonard, asking that some conference then in session receive Nicholas on probation, elect him to deacon's orders under the missionary rule, transfer him to Malaysia Conference, and that the fact of such action when consummated be cabled to him at Manila. The South Kansas Conference was in session; and the cable was forwarded to Dr. Leonard, who was in attendance upon that conference on the day it was received. The Conference complied with this somewhat novel request. Nicholas Zamora was received on probation, elected to deacon's orders, transferred to the Malaysia Mission Conference, and Bishop Thoburn was notified by cable that his request had been complied with in full. The next day, with the help of Dr. Warne and other members in the city, he ordained this man, the first Filipino minister raised up by Protestantism in the Archipelago. From that day to this, Brother Zamora has continued, until he is now an elder in full connection, in the Philippine Islands Mission Conference.

Bishop Thoburn also effected an organization of the Church, during this visit; so that the organized existence of Methodism in the Philippines dates from the month of March, in the opening year of the century. Brother Martin, Brother and Sister McLaughlin, and Brother Zamora took hold of the work with great vigor. In August of the same year, Bishop Warne returned to India by way of the Philippines, made

as thorough investigation of conditions as was possible, under the military rule then prevailing, and held the first district conference, August 22nd—25th. There were present in that district conference, besides the missionary brethren mentioned above, Mrs. Dr. Annie Norton, Miss Julia Wisner, and Miss Cody, of the Woman's Foreign Missionary Society; Rev. J. C. Goodrich, member of the Newark Annual Conference and agent of the American Bible Society in the Philippines; Mr. E. W. Herne, General Secretary of the Young Men's Christian Association, and Mr. Arthur W. Prautch, who was given a local preacher's license. At this conference, a call was sent to the writer, who had served eight years in India, and who was at that time in his third year as pastor of the Church in Mt. Vernon, Iowa, the seat of Cornell College, asking him to come and take the pastorate of the church for Americans in Manila. In January, 1901, he was appointed presiding elder of Philippine Islands District, arriving in Manila, together with the Rev. Willard A. Goodell, of the Upper Iowa Conference, on the 19th of April of that year, and immediately assumed charge of both the district and the pastorate of the church for Americans. Bishop Warne was in Manila to receive him; and the second district conference was held almost immediately. The following week, Bishop Warne and all the Methodist workers then in the field, united with the members of the other denominations and formed the Philippine Evangelical Union. The Union decided to assign specific areas to particular Missions, to occupy and evangelize; such assignment to be open to revision at the end of three years. Many other agreements were entered into, with a view to lessen friction and prevent duplication of missionary effort in the same fields, or same kinds of work; and all who entered

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into this interdenominational agreement have seen great cause for gratitude to God for the harmony and blessing which has thus resulted.

At that time, there were between four and five hundred probationers in our Church, all of them in Manila. Military conditions still prevailed in the provinces, and, though Brother Martin had been several months in Dagupan, 120 miles north of Manila, it was impossible to do anything of aggressive evangelism, because of the disturbed condition of the country. Troops were marching and counter marching, in all directions; every town and all the roads were in the firm grip of military rule. My first trip into the provinces was made under an armed escort; and my first ride from Manila north, to visit Brother Martin and investigate conditions in the provinces, was made in a car the windows of which were covered with three thicknesses of corrugated iron, and the sides were riddled with bullets. Each car in the train was guarded by eight American soldiers, with loaded rifles and plenty of ammunition in their belts. Military rule did not come to an official end until July 4th, 1901, when the Civil Government assumed control, and the Hon. William H. Taft was formally inaugurated as civil governor.

In the division of territory which was effected by the Evangelical Union, April 26, 1901, the Presbyterians were assigned the work in Manila, and south on the Island of Luzon, and certain of the southern islands. Our Church was to continue to share Manila with all others, and work north on the Island of Luzon, except the Ilokano country on the north-west coast, which was assigned to the United Brethren Mission. A promising work had been begun by our representatives in the city of Cavite, and even a more promising beginning had been made by our Presbyterian brethren, under the

leadership of the Rev. James B. Rodgers and the Rev. Leonard P. Davidson, in the cities of Hagonoy and San Fernando, both of which lay north of Manila. In Hagonoy, they had organized a Presbyterian Church with thirty members ; and, in San Fernando, they had made a very encouraging beginning, and had a number of interested hearers, several of whom professed conversion. They took charge of our Cavite work, and we undertook to be responsible for the work they had begun in Hagonoy and San Fernando. Rev. W. G. Fritz, who had joined the Mission force in November, 1900, and was laboring in Manila with Brother McLaughlin, was sent immediately to San Fernando, and given charge of the work in the densely populated province of Pampanga, of which San Fernando was the capital. Brother Goodell was sent to Hagonoy, and was given charge of the work in Bulacan, in which that city was located. Brother Fritz had a great advantage in beginning his work, inasmuch as his six years of missionary work in South America had given him a ready use of the Spanish language ; and, although less than ten per cent of the Filipino people understand Spanish, he could always find intelligent Filipinos to put his Spanish preaching into the vernacular. Brother Goodell addressed himself immediately to acquiring a working use of Spanish, and the mastery of the Tagalog ; while he cared for the band of converts who had been gathered by Brother Davidson. A promising opening was also made at two points forty miles south and east of Dagupan, in the province of Tarlac, at Gerona and Camilind ; and Brother Martin left Dagupan, in order to push the work at these places.

From that time to the present, evangelistic success has been rapid and continuous. The gain in membership has been from fifty to sixty per cent.

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each year. With a rapidity unparalleled in the history of Methodist Episcopal Missions, converts have been multiplied, churches have been organized, and a native ministry called out and set regularly to work on large circuits. A ready hearing was found among some two millions of adult Filipinos, who had been estranged from the Roman Catholic Church by the tyranny, intolerance, greed and immorality of the Spanish friars; and tens of thousands of these have thronged to hear the preaching of the gospel message.

The General Conference of 1904, by petition from the Central Conference of Southern Asia, raised the Mission Conference, and passed an enabling act by which authority is given to organize as an annual conference whenever, during this quadrennium, the constitutional number has been attained. It is confidently expected that this organization can be effected at the session in March, 1908.

The members and probationers now total seventeen thousand. There are 237 local preachers and exhorters at work on about one hundred circuits. With help from the Church Extension Society of not more than \$100, in any case, and not more than \$50, in most of the thirty-two churches aided, the converts have erected more than one hundred churches and chapels, seating about sixteen thousand five hundred people, and, in nearly all cases, contributing the money, the material, and the labor. Only twelve Filipino preachers receive support, in whole or in part, from the home Church; and all of these are supported on special gifts, which are understood to be temporary, and, therefore, may cease at any time. It has been the policy of the conference to discourage, as far as possible, the use of conference money for the support of any part of the work of the native church; believing that a

greater degree of spontaneity and self-propagation is to be secured, when the responsibility for the evangelization of the country is thrown directly on the churches and congregations; and reliance is placed rather upon voluntary labor, under direction of the foreign missionary, than upon a paid agency. By the blessing of God, and, because of the ripe condition for evangelism, this policy has met with great success. As in the early days of English and American Methodism, the voluntary worker has been the chief agent in giving Christ to the people. During six years of active field work, with an average of not more than eight ordained missionaries, God has given us a larger total membership, more churches, and as many native workers, as there were in all the Southern Asia field when James M. Thoburn was made Missionary Bishop, after more than thirty years of consecrated toil of from twenty-five to fifty ordained missionaries. For all of this, we give hearty thanks to God, who has run before us, and has brought good from even our mistakes. Deep gratitude is felt by all our mission forces for the manifold kindnesses received at the hands of the Malaysia Conference, during the period of our union. We are also deeply indebted to Bishops Thoburn, Warne, and Oldham for their counsel and administration. As we scan the horizon of the future, we see no reason why two hundred and fifty thousand members and probationers, with the necessary schools, seminaries and other institutions called forth by such a large constituency, may not greet our vision by the time we reach the end of our twenty-fifth year of history as a Mission. For this, we pray and consecrate ourselves afresh to this service.



## XVII

### A Contrast in Spirit and Method

**Miss Clementina Butler**

In the letter written by William Butler, on October 10, 1855, offering himself for the projected mission to India, the following sentences show the spirit in which the founding of the work was undertaken: "My only object in going to India is to preach Jesus.....My position here is of the happiest; but I give up joyfully for the higher honor of preaching a crucified Saviour to my perishing fellowmen in India." So, also, was it in the mind of the authorities of the Church that, by what was to the Greeks "foolishness," the main object was most likely to be obtained; for in the Letter of Instructions handed to the Superintendent occur the words: "This leads us to say, in all your plans for founding and executing your mission, you will regard the preaching of the Word to the people as the principal efficient means of their awakening and conversion, and all other means as only auxiliary to this great efficient instrument ordained of God."

Again, the pioneer speaks of his habit of preaching in the streets, during his theological course in England, as a help in fitting him for the work in India, where such means must be employed to reach the people; and that, to his work he went forth in the spirit of victory, his first letters bear testimony: "Thank God, I am a missionary!" In spite of the difficulties and the fact that he stood alone, as yet, he writes: "India shall yet be one of the brightest gems in the diadem of Christ!"



The occasion for calling attention to this jubilant tone in the writings of the pioneer of the India Mission at that time is afforded by a review of a volume published by Abbé Dubois, a Roman Catholic missionary in India for thirty-two years. He wrote particularly to express his opinion that “the naked text of the Bible, exhibited to the Hindus without a long, previous preparation, must prove detrimental to the Christian religion.” “On the whole, it is my decided opinion that, to open all at once and without preparation, this precious treasure to the Hindus would be similar to attempting to cure a person laboring under sore eyes by obliging him to stare at the rays of a shining sun, at the risk of being altogether blind; or, at least, of being altogether dazzled and confounded by an excess of light.” He concludes his account of the state of Christianity, *i. e.*, Catholic missions and Protestant missions in the south, by saying that, if things continue as he sees them, “in fifty years, there will remain no vestige of Christianity among the natives.”

The results of his life-work are summed up in the same volume. Without the Bible, he found his task discouraging. “You will perceive how very trying must be the profession of a missionary in that country, and to how many dangers he is exposed, in the arduous discharge of his professional duties, among a people so circumstanced; lying often, as he does, under the sad necessity of winking at their reprehensible practices, and overlooking usages which his conscience reprobates. You will also agree with me, that, of all professions, this is the most distressing; and that much more than an ordinary share of resolution and courage is required to persevere in it.” Here is his estimate of his success in the thirty-two years of his labors: “During this long period, I have secured, with the assistance of a

## 250 A Contrast in Spirit and Methods

native missionary, between two and three hundred converts. Of this number, two-thirds were pariahs, or beggars, and the rest were composed of *Sudras*, vagrants, and outcastes of several tribes, who, being without resources, turned Christians in order to form new connections, chiefly for the purpose of marriage, or with some other interested view. I will declare it with shame and confusion that I do not remember any one who may be said to have embraced Christianity from conviction, and through quite disinterested motives. Among these new converts, many apostatised and relapsed into paganism, finding that the Christian religion did not afford them the temporal advantages for which they had looked ; and I am verily ashamed to make the humiliating avowal that those who continued Christians are the very worst among my flock." The conclusion of the whole matter was that he gave up his work stating that, "wholly disgusted with the total inutility of his pursuits, and warned by his grey hair that it was full time to think of his own concerns," he had returned to Europe to "pass in retirement the few days he might still live, and get ready to give in his account to his Redeemer." Such was the sad end of the work of a sincere man who ruled out the Bible as the chief aid in his attempt to help his fellow men.

The history of our Methodist Mission may well be contrasted, in this Jubilee year, with the experiment which the Abbé acknowledged to have proven such a failure. From the first day, there was an assured confidence in God and the Church. The founder wrote : "Surely our noble Church is not to have a feeble mission in India ! Give this grand scheme to our people, and they will support it. It requires stimuli like these to develop the resources of our Church. Say, in the name of God, that we are well able to go up and possess it (the territory

selected for the mission). Give me a handful of men, and by God's assistance, we will take it as an inheritance forever, for American Methodism. He has opened the field for us. Let us honor Him by accepting it; and our noble people, by faith in their zeal and liberality to follow where Providence has so manifestly led the way." All this was written before any man had come to his assistance. On May 2, 1857, just before the Munity broke out, the letter stated his confidence of success as follows: "I have a little congregation of ten or twelve natives and preach through a catechist (Joel). A small beginning! But, who hath despised the day of small things? On this humble foundation a glorious Church shall here yet arise." During the Sepoy Rebellion, he plead from Naini Tal to have missionaries sent on, twenty-five being the smallest number named. "Surely we shall yet be privileged to reap in joy, where we have begun to sow in tears."

A theological seminary and a press were also in his mind, so that the work of God might be well established; and he looked toward its extension to the "regions beyond," which was sure to come.

After half a century, we look upon the great increase which has been given to our Church, and contrast it with the conclusions of the man who gave up his attempt in utter hopelessness. What hath made us to differ? Is not the secret in the open Bible which our missionaries have given to the people, and their confidence in the power that had saved them to save the souls of the inhabitants of India? Let us thank God and take courage for His abundant answers to the *faith* and *prayers* of the missionaries of our Church!



From the mount of vision and inspiration portrayed in the foregoing pages, those who participated and those who share their story have alike descended to the arena of human toil, sorrow and achievement, in these and other lands; but with an unusual sense of duty and privilege. To them has been given the true secret of social and spiritual uplift. The demons of iniquity are to be cast out; but not without prayer and a faith proportioned alike to unprecedented needs and victories, and to the unfailing grace of God. Tidal currents of interest and effort are converging in behalf of the Christless nations. World-influencing events portend marvelous progress in the near future. Our foremost seer of Missions, Bishop Thoburn, has declared: "The time is auspicious, and the missionaries of India should not lose a day, or an hour, in sounding the trumpet for a great forward movement. India is to be won for Christ, and the greatest movement ever attempted in the history of Christianity is now at hand. *Nothing since the day of Pentecost* has equaled the present opportunity. The old may rejoice that they have lived to see this day; but the young may rejoice still more in the hope of seeing a day when a million souls will be found in North India, a million in West India, a million in Burma, and still a million more in South India. A million? Why not ten millions? Why not the Christian conquest of India?" Yes, and of Malaysia, and the Philippines? "Even so, come, Lord Jesus!"



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## APPENDIX

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# INDIA MISSION JUBILEE

OF THE

## Methodist Episcopal Church

IN

### SOUTHERN ASIA

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#### OFFICERS AND COMMITTEES :

##### *In America*

*General Conference Commission* : President, Bishop J. M. Thoburn ; Vice-President, Rev. Dr. A. B. Leonard ; Secretaries : J. G. Vaughan, N. L. Rockey, Julius Smith, J. O. Denning ; Laymen : F. A. Arter, E. S. Collins, J. N. Gamble, Charles Gibson, D. S. Gray, Samuel Hamilton, J. A. Patten, L. P. Pond, G. W. F. Swartzell, D. D. Thompson, A. J. Wallace, G. F. Washburn, R. V. Watt ; Ministers : F. D. Bovard, G. P. Eckman, J. F. Goucher, A. H. Lucas, N. Luccock, J. Nash, E. S. Ninde, W. T. Perrin, F. H. Sheets, G. W. Smith, S. W. Thomas, J. B. Trimble.

##### *In India*

*Secretary*, J. W. Robinson, Lucknow.

*Treasurer*, E. F. Frease, Baroda.

*Managing Committee* : Bishop F. W. Warne, Bishop W. F. Oldham, Bishop J. E. Robinson, E. F. Frease, J. W. Robinson.

#### **Conference Organizations**

*Bengal* : President, Titus Lowe ; Secretary, C. C. McCown ; Treasurer, Geo. S. Henderson.

*Bombay Conference* : President, A. W. Mell ; Secretary, L. E. Linzell ; Treasurer, Frederick Wood.

- Burma Mission Conference* : President, F. B. Price ; Secretary, B. M. Jones ; Treasurer, C. H. Riggs.
- Central Provinces Mission Conference* : President, F. R. Felt ; Secretary, Miss A. Elicker ; Treasurer, F. R. Felt.
- Malaysia Conference* : President, W. G. Shellabear.
- North India Conference* : Secretary, W. A. Mansell ; Treasurer, G. C. Hewes.
- Northwest India Conference* : Secretary, J. E. Scott ; Treasurer, Rockwell Clancy.
- Philippine Islands Mission Conference* : President, H. C. Stuntz ; Secretary, M. A. Rader.
- South India Conference* : President, R. C. Grose ; Secretary, A. H. Baker ; Treasurer, J. B. Thornton.
- Industrial Exhibit* : Chairman, Bishop Robinson ; Educational Department, J. N. West ; Woman's Handiwork, Miss A. E. Lawson ; Press, Frederick Wood ; Industrial, J. E. Scott ; Photographic, F. M. Wilson ; Trophy, L. A. Core.
- Program Committee* : Chairman, Bishop Warne ; Bishop Oldham, Bishop Robinson, Mrs. L. S. Parker, W. A. Mansell, F. L. Neeld, J. W. Robinson.
- Local Arrangements* : Bishop Warne and the Bareilly Missionaries.
- Literature Committee* : J. W. Robinson and all Conference Jubilee Secretaries.
- W. F. M. S. Literature Committee* : Miss Blair, Secretary ; Misses Stephens, Williams, Blackmore, Stockwell, Hyde, Hardie, Emma M. Scott, and Mrs. H. C. Stuntz.





## PROGRAM

## Bareilly, India,

*December 28th to January 1st, 1906-7***December 28th.**

- 4-00 Formal Reception, Bishop F. W. Warne, Chair-  
man. *(In Shamiana.)*
- 8-30 Social Reception, Bishop Oldham presiding.  
*(In Rampur Palace.)*

**December 29th.**

- 8-00 Devotional Service, Bishop FitzGerald, Leader.
- 8-30 Dr. J. L. Humphrey, Chairman.  
Address by Bishop Foss.  
Story of the Conferences: North India, South  
India, Bengal.
- 1-30 Rev. S. Knowles, Chairman.  
Address by Dr. A. B. Leonard.  
Report of Jubilee Secretary, J. W. Robinson.  
Story of the Conferences: Northwest India,  
Bombay, and Central Provinces.
- 5-00 Woman's Foreign Missionary Society Meeting,  
Mrs. L. S. Parker, Chairman.
- 8-00 Social Meeting, Bishop J. M. Thoburn, Leader.

**December 30th.**

- 8-00 Devotional Service, Bishop Bashford,\* Leader.
- 8-30 Love Feast, Dr. T. S. Johnson, Leader.
- 1-30 Sermon by Bishop FitzGerald.
- 5-00 "Facing the Future." Dr. J. S. Stone, Chairman.  
Speeches by Dr. Goucher, Bishop Oldham, Dr.  
Parkhurst,\* Miss Grace Stevens, Bishop Tho-  
burn.
- 8-00 Social Meeting, Dr. H. Mansell, Leader.

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\* Not Present.

**December 31st.**

- 8-00 Devotional Service, Dr. Chas. Parkhurst,\* Leader.
- 8-30 Dr. J. W. Waugh, Chairman.  
Addresses by Mr. F. A. Arter and Dr. J. W. Butler. Story of the Conferences: Burma, Malaysia, Philippine Islands.
- 1-30 Rev. G. K. Gilder, Chairman.  
"Messages from Other Lands." Dr. Vaughan, America; Rev. Benj. Chappell, Japan; Rev. W. H. Lacy,\* China; Miss Vickery, Italy.
- 5-00 "Reaching the People." Short speeches by Miss Budden, and the Rev. Messrs. Butcher, King, Core, Grose, Jones, Byers and Lampard.
- 8-00 Greetings from Fraternal Delegates, Bishop Robinson, presiding.
- 9-30 Watch-night Service. "Narratives of Notable Conversions;" "Leadings of Providence."

**January 1st.**

- 8-00 Devotional Service.
- 8-30 Educational Meeting, Rev. J. N. West, Chairman. Illustrative of different grades of Educational Work.
- 1-30 Young People's Rally, Rev. W. A. Mansell, Chairman.  
Short speeches by representative leaders.  
Greetings from the League in America, Mr. S. Earl Taylor.
- 5-00 Evangelistic Service.
- 8-00 "Personal Responsibility," Bishop Thoburn, presiding. Short speeches by the Rev. Messrs. Frease, Price, and Neeld, and the Messrs. Vickery and Fuller, Dr. Leonard, Bishops Foss, Fitzgerald and Dr. Goucher.

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\* Not Present.

Woman's Foreign Missionary  
Society Meeting

*Saturday, December 29th.*

Mrs. E. W. Parker, Presiding

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**Program**

Hymn : " O Worship the King."

Prayer, Miss Elicker, Khandwa.

Evangelistic Work, Miss Budden, Pithoragarh.

Medical Work, Miss Dr. Beck, Phalera.

Song, " My Redeemer and my Lord,"

Miss Waugh, Naini Tal.

Literature, Miss Blair, Bengal.

Orphanages and Industrial Work, Miss Perkins, Burma.

Jubilee Hymn : " God is With us."

Lift to God the voice of singing,  
Loud thanksgiving let us raise ;  
Earth and sky with gladness ringing,  
Echo wide a people's praise :  
God is with us ! God is with us  
With us as in early days.

When our fathers humbly sought Him,  
Pleaded for the nations lost,  
His own arm salvation brought them,  
And the blessed Holy Ghost,  
On the nations, On the nations,  
Pour'd another Pentecost.

And the listening Church, in wonder,  
Hears to-day in Jubilee,  
As the voice of mighty thunder  
Rolling over land and sea :  
One thanksgiving ! One thanksgiving !  
God hath set His people free ! 24, 3.

This then be our song of boasting :  
 God is with us as of yore ;  
 Still in His salvation trusting,  
 We will journey as before.  
 God is with us ! God is with us !  
 Be our song for evermore.

Zenana Work, Miss Nichols, Bombay.

Boarding Schools, Miss Lawson, Ajmere.

Quartette, "Just as God Leads,"

Mrs. W. S. Meek, Mrs. T. C. Badley,  
 Miss Northrup, Miss Waugh.

In Memoriam, Mrs. Parker.

Doxology and Benediction.

### The Industrial Exhibit

The opening of the Industrial Exhibit was an occasion of peculiar interest. A large company assembled in front of Collins Hall, and Mr. F. A. Arter, after making a brief address, declared the Exhibition open to all visitors.

### The Student Volunteer Movement

A very important meeting, not on the program, was held by those on the grounds, about a hundred in number, who had been connected with the Student Volunteer Movement in England and America. Dr. Goucher presided. A resolution was adopted inviting the leaders of the movement to consider India, and, adapting their methods to the situation, assist in promoting the missionary spirit in our high schools and colleges.



## PROGRAM

OF THE

## Jubilee Epworth League Rally

*Bareilly, Jan., 1st, 1907.*

- Hymn, English, No. 1; Hindustani, No. 28.  
 Prayer, ... .. Rev. J. Gershom.  
 Psalm, ... .. Moradabad League.  
 The Hindustani Epworth League : its Origin and  
 Field, Mr. N. Jordan, B. A.  
 The League in a New Mission Field : How it  
 Helps to Build, Rev. F. Wood.  
 Moradabad Revival Hymn.  
 The League in Practical Revival Work, in English  
 Churches, Miss Maxey.  
 Bengali Song, Rev. and Mrs. W. P. Byers.  
 The League in Practical Mission Work, in an English  
 Church, Rev. K. Anderson.  
 The Junior League in India, Mrs. F. W. Warne.  
 Consecrated Indian Christian Womanhood : the  
 Call, Achievements, Possibilities, Miss Gregg.  
 Solo :—"I leave it all with  
 Jesus," Miss Constance Maya Das.  
 What of the Sunday School? Mr. E. W. Fritchley.  
 The Student Volunteer Movement in India,  
 Mr. J. R. Chitamber, B. A.  
 Moradabad Revival Hymn.  
 Greetings from the Home League, Mr. S. Earl Taylor.  
 Letter of Greeting from Dr. E. M. Randall, General  
 Secretary of the Epworth League.  
 Chorus: "The Recessional," Isabella Thoburn College.  
 A Message in Many Tongues, "Come to Jesus."  
 Doxology.  
 Benediction.

### Authorized Enterprises

At the recommendation of the Executive Board, the Conferences presented various enterprises which were endorsed by the Managing Committee, as objects for which Jubilee funds could be solicited, as follows :

Woman's Foreign Missionary Society work was approved as follows : *Bengal*, Queen's Hill School, Calcutta Deaconess Home ; *Bombay*, Hospital in Gujarat, Property in Nadiad, High School in Poona, Anglo-Indian Orphanage at Poona ; *Burma*, Industrial School at Thandaung ; *Central Provinces*, Hospital at Jabalpur, Widows' Home at Khandwa, Hospital at Yellandu ; *North India*, Isabella Thoburn College ; *North-west India*, High School at Cawnpore, Property at Lahore ; *South India*, Hospital at Kolar ; *Malaysia*, Bible Training School, Singapore ; *Philippine Islands*, Training Home, Manila.

Parent Missionary Society enterprises were approved as follows : *Publication*, the Presses at Bombay, Calcutta, Lucknow, Madras, Singapore, and Manila ; *Educational*, (1) Collegiate Institutions : Reid Christian College, Bareilly Theological Seminary, Baroda Memorial School of Theology ; (2) Biblical Training Schools : Singapore (Chinese Malay), Kolar (Canarese), Muzaffarpur (Hindi), Meerut (Hindustani), Ajmere (Hindi), Lahore (Punjab), Jabalpur District (Hindustani), Central Provinces District (Marathi), Calcutta (Bengali), Raipur (Hindi), Rangoon (Burmese), Asansol (Santhali), Poona (Marathi) ; (3) Industrial Schools : Aligarh, Phalera, Cawnpore, Shahjahanpur, Nadiad, Narsinghpur, Baroda, Kolar ; (4) Boarding Schools and Orphanages : Poona (Marathi) Rangoon (Anglo-Burmese), Khandwa (Hindi), Moradabad (Anglo-Vernacular), Basim (Marathi) ; (5) Endowment for fifty Village Schools in North west India Conference ; *Evangelistic Work*, Vernacular Churches at Bombay, Calcutta, Manila, and Rangoon ; also, at Ahmedabad, Karachi, Godhra, Muzaffarpur, Asansol, Jabalpur, Pakur ; *Circuit Centers*, five for Bengal, ten for Bombay, two for Burma, six for Central Provinces, seven for North India, seven for Northwest India, four for Malay-

sia, five for South India, four for the Philippines ; (7) *Property* : Homes for missionaries at Ahmedabad, Jataisar, Poona, Narsinghpur, Basim, Nagpur, Raipur, Tamluk, Rangoon, Raichur, Malaysia, and two for the Philippines. The Bowen House project was also endorsed.



### Committees of Arrangement and Management

#### General Arrangements

Rev. S. S. Dease, J. N.  
West, and the local mis-  
sionaries.

#### Reception Committee (at Railway)

Rev. J. W. Robinson  
Rev. S. Hastings  
Rev. W. Alexander

#### Ushers, English Church

Rev. R. C. Faucett  
Rev. P. S. Hyde

#### Ushers, Hindustani Auditorium

Rev. T. C. Badley  
Rev. S. B. Finch  
Rev. W. Peters  
Rev. H. K. List  
Mr. N. K. Mukerjee

#### Lighting

Rev. G. D. Presgrave  
Rev. Prem Singh  
Rev. Prabhu Dass

#### Sanitary Arrangements

Rev. J. H. Gill  
Rev. J. H. Smart  
Rev. Prabhu Dayal  
Mr. C. H. Greenwold

#### Procession and Banners

Rev. S. Tupper  
Mr. N. Jordan  
Mr. N. T. Childs

#### General Arrangements In Hindustani Camp

Rev. S. S. Dease  
Rev. W. Peters  
Rev. H. L. Mukerjee  
Rev. Mahbub Khan  
Rev. S. Tupper  
Rev. G. H. Frey  
Rev. Yaqub Ali  
Rev. Nizam Ali  
Mr. C. H. Greenwold

#### Dining Room Arrange- ments

Rev. Geo. Henderson, Mrs.  
Matthews, Misses Boben-  
house and Perkins

#### Postal Arrangement

Rev. G. W. Briggs

#### Financial Secretary

Rev. N. L. Rockey

#### General Secretary

Rev. W. A. Mansell

#### Resolutions

Rev. F. B. Price  
Rev. C. L. Bare  
Rev. H. R. Calkins  
Rev. B. M. Jones

#### Prayer Tent

The Prayer Tent (No 1)  
will be open at all times for  
quiet prayer. Let all ob-  
serve absolute silence in this  
tent. Pray that God's gra-  
cious presence may abide on  
the Camp in rich blessing.



## Jubilee Statistics, Oct. 31, 1907,

Compared with Statistics of November 30th, 1899.

E. F. FREASE, *Statistician.*

	Nov. 30. 1899.	Oct. 31, 1906.	Increase
<b>CHURCH MEMBERSHIP:—</b>			
Probationers ...	45,322	83,993	38,67
Full Membership ...	32,995	48,470	15,475
<b>Total ...</b>	<b>78,317</b>	<b>132,463</b>	<b>54,146</b>
Baptised children ...	33,337	57,777	24,440
<b>Total Christian Community</b>	<b>111,654</b>	<b>190,240</b>	<b>78,586</b>
<b>BAPTISMS ...</b>	<b>8,448</b>	<b>18,996</b>	<b>10,548</b>
<b>EDUCATIONAL INSTITUTIONS</b>			
OF ALL GRADES ...	1,289	1,519	230
Pupils in same ...	32,055	41,759	9,704
<b>SUNDAY SCHOOLS ...</b>	<b>2,482</b>	<b>3,441</b>	<b>959</b>
Sunday School Scholars ...	92,056	149,279	57,223
<b>WORKING FORCE:—</b>			
Missionaries ...	92	133	41
Missionaries' Wives ...	82	107	25
W. F. M. S. Missionaries...	74	109	35
W. F. M. S. Assistants ...	105	136	31
Native Members of Con- ference ...	146	166	20
Local Preachers ...	556	818	262
Exhorters ...	695	1,128	433
All other Workers ...	2,008	2,724	716
<b>Total Christian Workers</b>	<b>3,758</b>	<b>5,321</b>	<b>1,563</b>
<b>EPWORTH LEAGUES:—</b>			
Senior Leagues ...	231	268	67
Junior Leagues ...	84	169	85
<b>Total Leagues ...</b>	<b>315</b>	<b>467</b>	<b>152</b>
Senior Members ..	7,850	12,745	4,895
Junior Members ...	4,029	6,012	2,583
<b>Total Members ...</b>	<b>11,879</b>	<b>19,357</b>	<b>7,478</b>

		Nov. 30, 1899.	Oct. 31, 1906.	Increase.
MISSION PROPERTY :—				
Churches	... ..	262	350	88
Parsonages	... ..	300	394	94
Value of Churches	... Rs.	984,978	1,422,225	437,257
Value of Parsonages	... Rs.	712,788	975,082	252,294
Value of all other Pro- perty	... ..	2,687,900	5,753,028	3,065,128
Total Value	... ..	Rs. 4,385,666	8,150,345	3,764,679
Total Indebtedness on all Property	... ..	Rs. 494,473	1,039,178	544,705
Raised by Native Church for Pastoral Support	... ..	Rs. 14,717	24,025	9,308
Total Collected and Earned in Southern Asia	... ..	Rs. 665,897	958,028	292,131



## Resolutions

The following Resolutions were presented at the closing meeting of the celebration, and unanimously adopted.

### **Official Visitors**

Resolved, that it affords us peculiar pleasure to welcome our official visitors from America to the first Jubilee of Episcopal Methodism in India.

### **Bishop FitzGerald**

Resolved, that we are especially pleased to receive an official visit from Bishop FitzGerald, who comes duly accredited by the Board of Bishops to represent the Church in this celebration. His platform and pulpit ministrations, his cordial, genial spirit, and his deep, intelligent interest in all forms of our mission work, have endeared him to all our hearts.

### **Dr. Leonard, Bishop Foss and Dr. Goucher**

Resolved, that, since the Missionary Society of the Methodist Episcopal Church is the almoner of her missionary gifts, which are administered by a Board of Managers consisting of bishops, ministers, and laymen who devote their valuable time to missionary affairs of the Church ; and this Society has rendered incalculable service to India, from the days of Dr. Butler's first arrival until this hour, when the Society is represented by its senior Secretary, the the Rev. Dr. A. B. Leonard, and by Bishop Foss and Dr. Goucher, long honored members of the Board of Managers, and permitted, in the Providence of God, to revisit these shores ; we tender to the Society our grateful thanks for all its noble service to this field ; and to our senior Correspond-

ing Secretary for his courteous and untiring attention to the representations of our needs.

**Bishops Thoburn and Oldham**

Resolved, that we are exceedingly grateful to welcome back to his chosen field our beloved Bishop Thoburn, whose presence, counsel, and messages have thrilled all hearts, and whose influence in behalf of this and other Christless nations extends throughout the world ; also, Bishop Oldham, after his special service for India in America.

**Mrs. Foss and Mrs. Stevens**

Resolved, that it also affords us peculiar pleasure to welcome Mrs. C. D. Foss, President of the Woman's Foreign Missionary Society, and Mrs. E.B. Stevens, President of the Baltimore Branch of the same, whose spirit of willing service and sacrifice brings them half way around the earth to witness the mighty work for women which their society is doing. May God's richest blessings attend them upon their glorious mission !

**Mrs. Butler, Son, and Daughter**

Resolved, that we rejoice, too, in the presence of the venerable Mrs. Butler, widow of the founder of our India Mission, who, with her esteemed son, the Rev. Dr. John W. Bulter, of Mexico, and her daughter, Miss Clementina Butler, have participated in this celebration ; and whose fellowship, faith and optimism have inspired us all with increased love for them and the Cause they have thus advanced.

**S. Earl Taylor and C. V. Vickery**

Resolved, that, as our young people constitute one of the most promising elements in our work, we appreciate the presence at this time of the Messrs. S. Earl Taylor, the efficient Secretary of the Young Peoples' Department of our Church, and C. V. Vickery, the Secretary of the Young People's Mis-

sionary Movement; and we pray that, on their return to the home-land, they may be graciously used of God to promote the interests of Missions among the hosts of young people throughout the Church.

#### **Fraternal Delegates**

Resolved, that we record our sincere appreciation of the presence and most cordial greetings of the Fraternal Delegates to this Jubilee Convention, reminding us of the greater body of the Church of Christ, and of His prayer for His followers "that they all may be one"—a petition that seems rapidly approaching fulfillment.

#### **Unofficial Visitors**

Resolved, that we express our pleasure in the presence of the Unofficial Visitors from America and other lands, at this Jubilee celebration; and we trust that the memory of these eventful days will be carried by them to their own lands, and inspire them to do all they can for India, Malaysia, and the Philippines.

#### **Dr. Parkhurst**

Resolved, that we sincerely regret the absence of Dr. Parkhurst, Editor of *Zion's Herald*, who, with his wife, had made the voyage to India, expecting to attend this Jubilee celebration; but was detained at Baroda on account of illness.

#### **Rev. Rockwell Clancy**

Resolved, that we extend our sympathy and prayer in behalf of the Rev. Rockwell Clancy and his family, on account of his prolonged and serious illness; but we are glad to know that he is now gradually recovering, at his home in Muttra.

#### **Church Press**

Resolved, that the missionaries of the Methodist Episcopal Church, gathered at the India Jubilee

Celebration, Bareilly, representing all the Conferences of Southern Asia, hereby express their grateful appreciation of the splendid service rendered by the Church Press of the home-land, in promoting the interests of the Jubilee. By fraternal, editorial reference and comment, and by the facilities afforded to the American Committee in representing the Jubilee Celebration to our Methodist people throughout the country, the success of this celebration was greatly helped through our Church papers. The sympathy thus manifested towards the Church's Missions in Southern Asia on this occasion will ever be held in grateful remembrance.

#### **Committees**

Resolved, that we extend to the several Committees of Arrangement and Management, with their Assistants, and, especially, the Commissariat, our grateful thanks and congratulations. To provide for the physical comfort and entertainment of so large a gathering, and a program so varied and inspiring, was an undertaking that required rare skill and coöperation, which they have most successfully accomplished.

#### **Exhibits**

Resolved, that we record our high appreciation of the Educational, Trophy, Press, and Industrial Exhibits, including Woman's Work, gathered from the nine Conference areas of Southern Asia, and presented in so interesting and instructive a manner.

#### **Railroads**

Resolved, that we appreciate the courtesies and favors shown by the Railroad Officials to the delegates and visitors attending this Jubilee.

#### **Indian Christians**

Resolved, that we rejoice in the presence of so

large a concourse of Indian Christians, whose songs and testimonies, addresses and conduct, during this convention, have endeared them to us as brothers and sisters in Christ, both as representatives of our Indian Church, and as a prophecy of the millions yet to be gathered into its fold.

#### **English-Speaking Work**

Resolved, that we recognize the vital relation and importance of the English-speaking work to the planting and extension of our Mission in all the principal centers of this Southern Asia field; and that we pledge to it our united support and prayer.

#### **Jubilee Gifts**

Resolved, that we record our gratitude to the Churches in America, and to the Churches in Southern Asia, for their contributions toward the India Jubilee, which will be faithfully distributed and applied; and we are truly thankful for the prayers of the whole Church for a large increase in our Christian community.

#### **Divine Help and Blessing**

Resolved, that, above all, we render devout thanks to the Triune God—Father, Son, and Holy Spirit—for unmistakable evidences of divine favor towards our Mission, during the eventful half century just closed, in opening providential doors and keeping them open; in raising up consecrated men and women as the work has expanded, directing their plans, inspiring their hearts, and multiplying converts, especially in the most recent years, as tokens of the surpassing victories to be witnessed in the near future; to Whom be all the glory!



## List of Visitors

ATTENDING THE  
INDIA JUBILEE CELEBRATION

*Bareilly, India*

**Guests at Mrs. Dease's.**

Mrs. Butler	Mrs. Stevens
Miss. C. Butler	Miss Stevens
Dr. J. W. Butler	Dr. and Mrs. J. S. Stone
Dr. J. F. Goucher	Miss Stone
Miss Janet Goucher	Miss Davis
Miss Elma Goucher	Miss Easton
Miss Elizabeth Goucher	
Dr. and Mrs. Humphrey	

**Guests at Mrs. Mansell's.**

Bishop and Mrs. Fitzgerald	Mr. and Mrs. F. A. Arter
The Misses Fitzgerald	Dr. Huntley
Mr. Fitzgerald	Dr. Felt
Rev. Mr. Fitzgerald	Rev. J. Lampard
Dr. A. B. Leonard	Dr. and Mrs. Waugh
Bishop Robinson	Dr. Johnson
	Mr. Severence

**Guests at Mrs. Chew's.**

Bishop Thoburn	Mrs. Merriam
Bishop and Mrs. Warne	Miss Merriam
Mr. Earl Taylor	Miss Lemley
Mr. C. V. Vickery	Mrs. Myers
Mrs. Hill	Rev. R. Burges, S. S. Union
Rev. D. Jones, Baptist Mission	Miss Fistler
Rev. C. H. and Mrs. Bandy	Rev. P. S. and Mrs. Hyde,
Presbyterian Mission	N. I. Conf.
Miss Pettigrew	Rev. J. W. and Mrs. Robin-
Miss Jenkins	son, N. I. Conf.
Miss Smith	Mrs. H. J. Wilson
Mrs. Blakeslee	Miss Wilson
Miss Kent	Mrs. Thoburn and two boys



**Guests at the Hospital Kothi**

Bishop and Mrs. Foss	Miss Weed
Bishop and Mrs. Oldham	Rev. J. M. Lobdell
Rev. and Mrs. F. T. Brown	Rev. Benjamin Chappel
Rev. Dr. Creegan	Miss Gregg
Rev. Dr. Hitchcock	Miss McKnight
Miss Dr. Swain	Miss Dr. Scott
Mrs. Brown	Miss Saxe
Miss Williams	Miss Parkhurst
Dr. and Mrs. Vaughan	Miss Dr. Ernst
Miss Vaughan	Miss Morrison
Miss Llewellyn	Miss Fairbank
Miss Vickery	Miss G. Stockwell
Miss Grace Stephens	

**Guests in Tents**

Tent No. 1, Prayer Tent	16	Mr. and Mrs. Meek
2 Rev. F. L. and Mrs. Neeld	17	Misses Mudge, Northrup, Hill, and Sircar
3 Rev. and Mrs. J. B. Thomas	18	Rev. and Mrs. T. C. Badley
4 Rev. and Mrs. H. R. Calkins	19	Misses Nichols and Singh
5 Rev. and Mrs. C. H. Plomer	20	Misses Wright and Rud-dick
6 Rev. and Mrs. Benson Baker	21	Secretary's Tent and Post Office
7 Rev. and Mrs. N. L. Rockey and family	22	Miss C. A. Easton
8 Rev. and Mrs. A. E. Cook	23	and 24, Rev. and Mrs. J. Blackstock and family
9 Dr. and Mrs. Smith	25	Miss English
10 * * *	26	Rev. and Mrs. J. N. West and family
11 * * *	27	Rev. C. A. Simpson
12 Rev. W. A. Revis and Rev. G. W. Briggs	28	Misses A. and M. Means
13 Messrs. Peacock and DePfeuing	29	Mrs. L. S. Parker
14 Miss Hardie	30	and 31, Rev. and Mrs. L. A. Core and family
15 Dr. and Mrs. Corpron	32	* * *
	33	Rev. and Mrs. P. M. Buck

- |   |   |
|---|---|
| 34 Rev. G. C. Hewes                         | 47 Rev. C. L. Bare  |
| 35 Dr. E. G. Saunderson                     | 48 Misses Lawson, Dr. Beck<br>and Hart (near Woman's<br>School) |
| 36 Misses Hoge and Loper                    |   |
| 37 Rev. and Mrs. Jas. Lyon                  | 49 Misses A. and M. Bud-<br>den                                 |
| 38 Mrs. Matthews and Miss<br>Gantzer        | 50 Misses Sheldon and<br>Moulton                                |
| 39 Mrs. Matthews' Assist-<br>ants           | 51 Miss Sullivan<br>*   |
| 40 Ladies' Pavilion                         |   |
| 41 Dining Tent                              |   |
| 42 Mrs. Worthington                         | Rev. and Mrs. T. S. Moles-<br>worth and Miss Moles-<br>worth    |
| 43 * * *                                    | Rev. and Mrs. J. H. Gill.                                       |
| 44 Rev. and Mrs. W. A.<br>Mansell           | Rev. and Mrs. F. S. Ditto                                       |
| 45 Rev. and Mrs. D. C.<br>Monroe and family | Mr. and Mrs. Ramsay   |
| 46 Misses Sellars and Waugh                 | Mr. F. P. Wiley   |

#### Guests in Girls' School House

- |                        |                                   |
|------------------------|-----------------------------------|
| N. W. INDIA CONFERENCE | BURMA CONFERENCE                  |
| Miss Logerman          | Miss Perkins                      |
| Miss Green             | Miss Stahl                        |
| Miss Molesworth        | BOMBAY CONFERENCE                 |
| Miss Holman            | Miss Williams                     |
| Miss Holman            | Miss Austin                       |
| Miss Livermore         | Miss Crouse                       |
| Miss Kipp              | Miss Curts                        |
| Miss Nelson            | Miss Lawson                       |
| Miss Nelson            | Miss Morgan                       |
| Miss Galbraith         | SOUTH INDIAN CONFERENCE           |
| BENGAL CONFERENCE      | Miss Woods                        |
| Miss Blair             | Miss Alice Evans                  |
| Miss Wisner            | Miss Benthien                     |
| Miss Creek             | CENTRAL PROVINCES CON-<br>FERENCE |
| Miss Peters            | Miss Ellicker,                    |
| Miss Grace Bills       | Miss Lossing                      |
| Miss Cooper            | Mrs. Holland                      |
| Miss Eddy              | Miss Sprague                      |
| Miss Swann             | Miss Stumpff                      |
| Miss Maxey             |                                   |
| Miss Storrs            |                                   |

MALAYSIA	Miss Hoffman
Miss Jackson	Mrs. Groves
Miss Olson	Miss Widney
N. I. SCHOOL OF MEDICINE	Miss Leach
Miss Dr. Condit	Miss M. Butler
Mrs. Key	

### Guests at Rampur Kothi

BENGAL CONFERENCE	Rev. F. J. Wilson
Rev. and Mrs. F. B. Price	BURMA
Rev. and Mrs. J. O. Denning	Rev. C. H. Riggs
Rev. and Mrs. A. J. Barkley	Rev. B. M. Jones
Rev. and Mrs. W. P. Byers	MALAYSIA
Rev. Jos. Culshaw	Rev. W. E. Horley
Rev. Geo. Henderson	Rev. Dr. Luering
Rev. W. D. Beal	Rev. Mr. Coate
Rev. F. M. Perrill	PHILIPPINE ISLANDS
Rev. H. J. Schutz	H. Farmer
Rev. G. Schaenzlin	CENTRAL PROVINCES
BOMBAY CONFERENCE	CONFERENCE
Rev. and Mrs. E. F. Frease	Rev. F. C. Aldrich
Rev. and Mrs. W. H. Stephens	Rev. D. G. Abbott
Rev. and Mrs. A. A. Parker	Rev. W. T. Ward
Rev. A. E. Ayers	Rev. H. A. Musser
Rev. W. E. Robbins	OTHER VISITORS
Rev. H. F. Bishop	Mr. and Mrs. T. T. Wright
Rev. A. W. Mell	Mr. L. H. Rockey
Rev. J. C. Fisher	Mr. C. D. Thomson
Rev. W. E. Bancroft	Mr. H. T. Avey
SOUTH INDIA	Mr. Wilcox
Rev. R. C. Grose	Rev. J. Fraser Campbell
Rev. K. Anderson	Rev. Dr. McKaye
NORTH-WEST INDIA	Rev. E. A. Enders
Rev. and Mrs. T. S. Donohugh	

### Guests at Rampur Small Bungalow

Rev. and Mrs. B. T. Badley	Rev. and Mrs. Tomlinson
Rev. and Mrs. Henry	

**Guests at Mr. Welsh's**

Dr. and Mrs. J. C. Butcher    Rev. and Mrs. R. I. Faucett

**Guests at Remington Hall**

Rev. and Mrs. S. Knowles    Rev. and Mrs. J. H. Messmore

**Guests at Charles Hotel**

Mr. T. L. Ingram and family	Mrs. C. J. A. Pritchard
Mr. E. W. Fritchley and family	Mr. W. T. Thurlow
	MR. Ben. Thurlow

**Guests Entertained Elsewhere**

Rev. T. S. Wynkoop	Rev. S. H. Gregory
Mr. and Mrs. H. W. Smallman	Mr. and Mrs. H. W. Woodhead and family



## Historical Summary

[In this brief statement, prominence is given to the region where our Mission began work, only the most important events in other regions being mentioned.—*Editor.*]

As early as 1852, Dr. J. P. Durbin, then Missionary Secretary, called the attention of the Missionary Society of the Methodist Episcopal Church to India, as being a field that invited missionary effort.

The Board at once began to raise a fund for this purpose, and placed it at the disposal of the Bishops ; but for some years, no acceptable person was found for the work.

- 1856. William Butler sailed from Boston, April 9th; landed in Calcutta, September 23rd; reached Lucknow, November 29th; Bareilly, December 7th. Mission established.
- 1857. Outbreak of the Mutiny in Bareilly, May 18th. Work closed. Naini Tal occupied, May 31st.
- 1858. Lucknow occupied, September 15th.
- 1859. Bareilly re-occupied. Moradabad, Shahjahanpur and Bijnor occupied. First Annual Meeting held at Lucknow in August.
- 1860. Budaon occupied.
- 1861. Sitapur and Lakhimpur occupied. Press established at Bareilly.
- 1864. Rae-Bareli and Gonda occupied. India Mission Conference organized at Lucknow by Bishop Thomson, December 8th.
- 1865. Pauri (Garhwal) and Sambhal occupied.
- 1866. Barabanki occupied. Press removed to Lucknow. Mission College projected; to be located at Lucknow.
- 1868. Bahraich occupied. Moradabad High School projected.
- 1869. Panahpur occupied.

1870. Lal Bagh Girls' School (now Isabella Thoburn College) founded at Lucknow. Bishop Kingsley's visit. William Taylor landed in Bombay, Nov. 20th.
1871. Cawnpore and Hardoi occupied.
1872. Bareilly Theological Seminary established. Work commenced in Bengal.
1873. Allahabad and Calcutta occupied. India Mission Conference became an Annual Conference.
1874. Bishop Harris' visit. Pithoragarh and Dewarahat occupied. Cawnpore "Memorial School" opened. William Taylor began work in Madras. Bombay and Bengal work affiliated.
1875. Agra occupied.
1876. Bishop Andrews' visit. South India Conference organized at Bombay, November 9th.
1877. Centennial School opened at Lucknow. North India Conference organized.
1879. Bishop Bowman's visit. Burma visited and work opened by Dr. J. M. Thoburn.
1880. Boys' High School (now Philander Smith College) opened at Naini Tal.
1881. Bishop Merrill's visit. "Delegated Conference," or Central Committee, held in July at Allahabad.
1882. Girls' High School, "Wellesley," Naini Tal, established.
1883. Bishop Foster's visit.
1885. Bishop Hurst's visit. First session of Central Conference at Bareilly. Rev. W. F. Oldham opened the work at Singapore, Straits Settlements.
1887. Bishop Ninde's visit. Bengal Conference organized.

1888. Rev. J. M. Thoburn elected Missionary Bishop of India. Reid Christian College and Isabella Thoburn College established and affiliated with the Allahabad University.
1889. Bishop Fowler's visit. Malaysia Mission organized.
1892. Bombay Conference organized.
1893. North-west India Conference organized. Bengal-Burma Conference organized. Malaysia Mission Conference organized. Visit of Bishop Mallilieu.
1896. Bishop Walden's visit.
1898. Bishop Foss' and Dr. Goucher's visit. Work opened in the Philippine Islands.
1900. Rev. E. W. Parker and Rev. F. W. Warne elected Missionary Bishops for Southern Asia.
1901. Burma Mission Conference organized by Bishop Warne, February 2nd.
1902. Malaysia Mission Conference became an Annual Conference.
1904. Rev. W. F. Oldham and Rev. J. E. Robinson elected Missionary Bishops for Southern Asia. Bishop H. W. Warren's visit. Philippine Islands District of the Malaysia Conference became the Philippine Islands Mission.
1905. Central Provinces Mission Conference organized by Bishop Warne. Philander Smith Institute and "Oak Openings" High School amalgamated under the name of the "Philander Smith College." Beginning of the great revival in India.
1906. Extensive revivals. Jubilee Visitors. Opening of the Celebration at Bareilly, December 29th.





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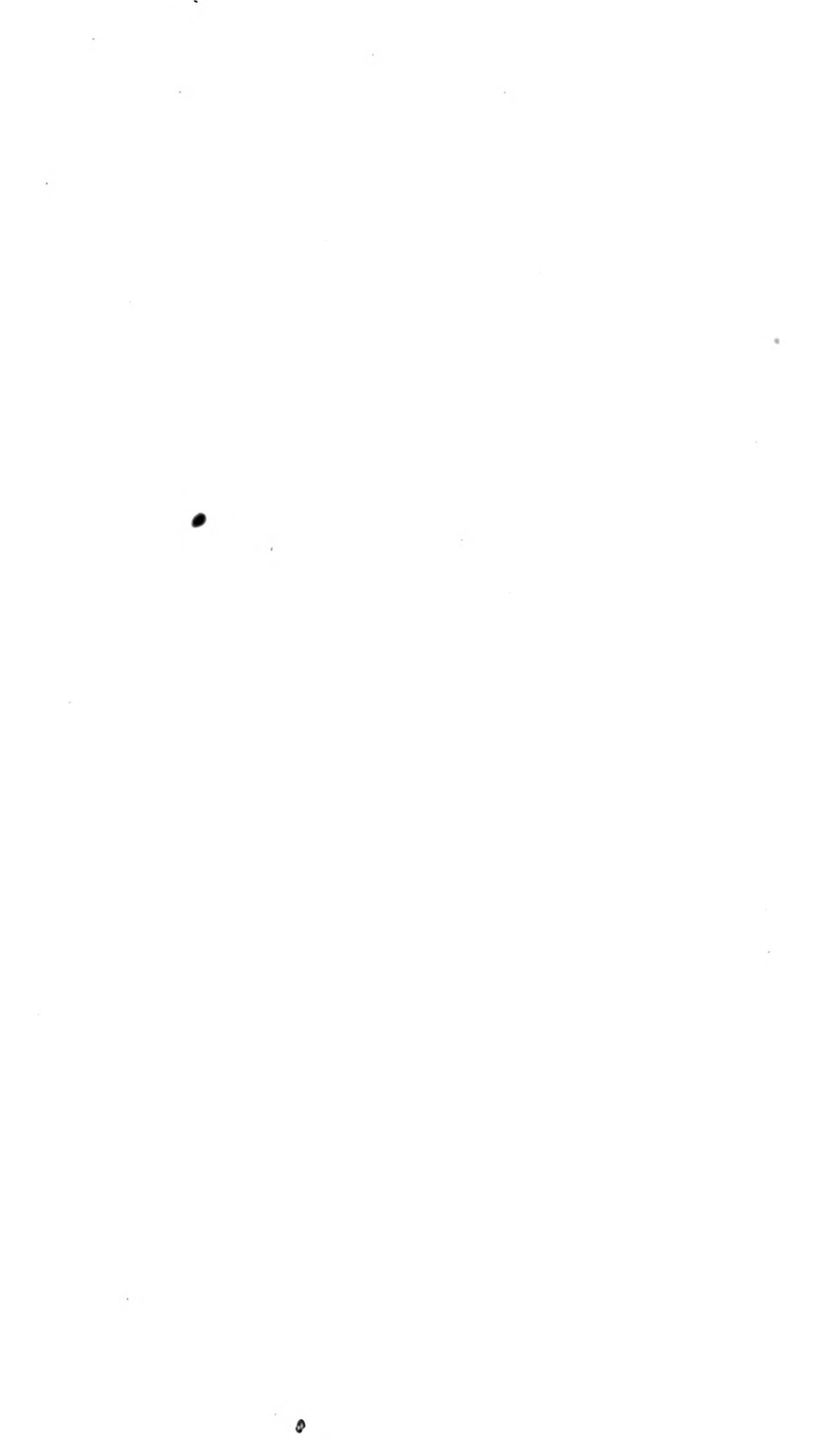
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